

The Expositor

and Current Anecdotes

ENTERED AS SECOND CLASS MATTER AT THE POSTOFFICE, CLEVELAND, OHIO
(Copyright 1917, by F. M. Barton)

Volume XVIII
Issued Monthly

JUNE, 1917
Subscription \$2.00 Per Year

Number 9
Total Number 213

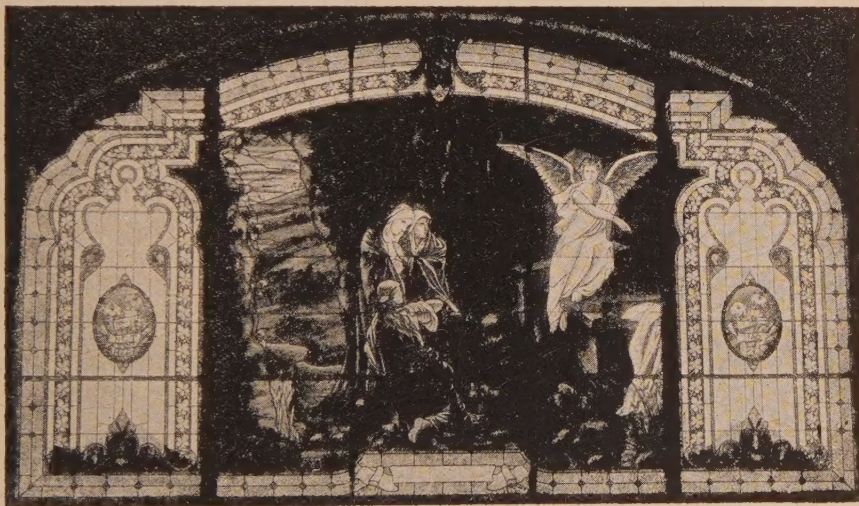
The Fine Art of Doubling the Loose Collections

William L. Stidger, Pastor First Methodist Church, San Jose, Cal.

The Fine Art of Doubling the loose collection—and of tripling it and of quadrupling it, for all that—is the fine art of doubling and tripling and quadrupling the audience. And the fine art of increasing the audience two-fold, three-fold, four-fold is the fine art of careful publicity.

Two principles of publicity I believe in with all my heart and practice scrupulously: to back up what I advertise. I never fail to produce

I doubt if that preacher got them back again. It is the old case of "Wolf! Wolf!" when there was no wolf. In the business world advertisers stick scrupulously to this advertising principle. My other principle is, that I can go as far as I like in advertising as long as I advertise "My Christ and my church and not myself!" On that rock I may use all the white paper in the world, spend hundreds of dollars a month, and if I get results nobody can kick, and there is



"THE ILLUMINATED RESURRECTION WINDOW"
First Methodist Church, San Jose, California

The "Illuminated Window" is a new and attractive advertising feature of the evening service of First Methodist Church, San Jose, California. This window is illuminated from the rear while all the inside lights in the great church are turned off. During this illumination music is played and this is used as the "Benediction" for this church. The Pastor, the Rev. Wm. L. Stidger, believes in making the house of the Lord attractive and beautiful. He says that this Illuminated Window has attracted attention all over his city and that the Church has become known as "The Church with the Illuminated Window." A stranger in the city wants to see this window. It produces a worshipful atmosphere. The people never tire of it. This Pastor, who is also the inventor of The Revolving Cross, an article about which appeared recently in this paper, has received inquiries from all over the United States about this window.

what I say I will produce, for I believe that the worst blow that can be dealt to the whole idea of church attendance is to advertise something that deceives the people. I know a man who advertised "Three Nights in a Submarine," and then preached on "Jonah." I do not call that good advertising. Why? Because in these war times the crowd that came to that church actually expected to hear a personal narrative of a submarine experience. They were fooled.

no room to say, "He is advertising himself." I am safe on that rock of church publicity.

And with these two principles I offer the "Fine Art of Doubling the Loose Collections." When I came to this city church, at the first Official Board meeting I met a group of as keen business men as any church boasts of. I had the manager of a corporation that does \$200,000 worth of business a year; I had the president of a Normal School of a thousand students; I

ILLUMINATION!!!

Big Resurrection Window

SUNDAY NIGHT

First Methodist Church

CORNER FIFTH AND SANTA CLARA

Follow the Light of the Revolving Cross

The town will be talking about this beautiful 30-foot window and its illumination. Be there for the first time tomorrow night.

All lights will be turned off in the big church during illumination.

WM. L. STIDGER, FRANK McLAIN, Pastors.

had the principal of a large high school; I had a representative of a labor union, and twenty-five, bright, keen, progressive business men. But they had never had an "advertising preacher" and church publicity was new to them, save in spasmodic doses.

My first request was for \$5.00 a week for newspaper advertising. The conservative members courteously hesitated. They wanted to be nice to me, but that was something new. I saw this at once. I said, "All right, I'll make a bargain with this Board. I'll promise from the first Sunday, not only to pay for the advertising out of the loose collection, but I will also double the collections over what you have had before!" That was fair. They waited.

The first Sunday after our advertising campaign started at \$5.00 worth of newspaper space our collection from extra sources thrown in the plates was \$68. It had never been more than \$12 to \$15 before. This paid for the advertising and quadrupled the loose collection.

The second month I asked for \$10 a week advertising appropriations. It was granted on the same basis. The next month I asked for \$15. The next month \$20, and now we are averaging \$25 a week in publicity budget.

We cannot hold the people in our church; our loose collections are running from double to quadruple what they have ever been before.

We use three methods of advertising. We use large display space in the two daily newspapers; we have a beautiful bulletin board, artistically constructed; and we use the mails, sending out about 2,000 letters from the church office every month announcing sermon themes, special features, etc.

We have discovered that advertising pays. It pays in dollars and cents. It pays for itself and it doubles the income. It pays in that it crowds our church with folks, which is, after all, the better way. But it does pay! They who are afraid of advertising because it is costly may be inspired by this experience to let it pay for itself.

I might add, lest there be misunderstanding, that we have "The Every Member Canvass" in this church, and that what I have said here

about loose collections has nothing to do with that system; it is extra income, outside of the canvass; income that is brought in by the extra crowds that come to church morning and evening.

BOOK NOTICES.

When the Blind Saw, David de Forest Burrell. A charming little story of a blind lad in Bethlehem in the days of the Advent of the Divine Babe into this dark world. Price, 75 cents net. American Tract Society, Park Ave. and 40th St., New York.

Letters from a Dominie, David de Forest Burrell. Weekly letters for a year to an unnamed friend afford "the dominie" an opportunity to express some keen ideas concerning conditions and problems that he would not venture to give in the pulpit. Price, \$1.25 net. American Tract Society, Park Ave. and 40th St. New York.

A Fire in the Snow, Charles E. Jefferson. A Christmas booklet based on the achievement of some boys in building a fire in the snow, than most unlikely place for a fire. Price, 50 cents net. Thos. Y. Crowell Co., New York.

The Epistles of St. Paul. A little book containing the epistles of Paul, translated by the Rev. W. J. Conybeare, reprinted from the Life of Paul by Conybeare and Howson. Price, leather, 75 cents; cloth, 50 cents, both postpaid. Charles C. Cook, 150 Nassau St., New York.

The Spiritual Interpretation of History, Shailer Mathews, dean of Chicago University Divinity School. The William Belden Noble Lectures at Harvard University. An interesting study of the forces back of the historical progress of mankind. Price, \$1.50. Harvard University Press, Cambridge, Mass.

The White Queen of Okoyong, W. P. Livingstone. This is a briefer "young folks" edition of the charming book, Mary Slessor of Calabar. Price, \$1.00 net. George H. Doran Co., 38 West 32nd St., New York City.

Sunday Story Hour, by Laura Ellen Cragin. Charming short stories for the very little ones written by one who understands the child mind. Many of them illustrate the lessons of the Beginners' and Primary Sunday School courses. Price, \$1.25. George H. Doran Co., 38 West 32nd St., New York.

INTERESTING SERMON TOPICS.

Rev. H. K. Booth, Long Beach, California.

- The Disciple of Life.
- The Eternal Conflict.
- The Supremacy of Character.
- The Gospel of the Kingdom.
- In the Light of the Unseen.
- The Compassion of Jesus.
- The Bread of Life.
- The Culture of the Cross.
- The Supreme Gift.
- The Love of God.
- The Stewardship of Life.
- The Last Commandment.
- The Soul's Armageddon.

A KOREAN CONTEST

Rev. John Y. Crothers, Andong, Chosen, in *Missionary Review of the World*

The difference between Andong colportage and the ordinary kind is that it is done voluntarily, not by individuals, but by the whole church as a regular part of its work.

When the Andong station was opened by the Presbyterian Mission six years ago the missionary was often met with the plea:

"Do send us a colporteur to work in our vicinity. We are so weak."

The word "colporteur" in Korean meant "writing-seller," so the missionary replied:

"The writing-seller is different from a preacher. He is to go and sell God's Word far from any churches. You ought to be writing-sellers to all nearby."

Still, nothing systematic was done until the fall of 1913, after the attractive half-cent gospels had been printed.

At a meeting of the officers of the church in the fall of 1913 a plan was adopted to stir up zeal, which led several churches to "provoke one another to good works." A contest was arranged in three different lines:

1. Preaching by word of mouth.
2. Gospel selling.
3. Bringing in new believers.

To give the small church a fair chance everything was to be on a per capita basis. A church of 200 members would thus have to do more than ten times as much to win as would a church of 20 members. Thus if a church of 200 hold 100 gospels in the year, the standing would be one-half per member, and that of the church of 20 would be five per member.

Banners made by the Koreans were awarded to the best churches, to be held for one year only.

Each Christian must feel his duty to preach, to live and to distribute God's Word, and do it. He is not to wait till he receives a salary as evangelist before he preaches, neither should he wait to receive a salary as colporteur before he goes to work. "Preaching" is doing personal work.

The results in sales of Scriptures were 10,000 volumes the first year, 11,000 the second and 12,100 the third. This is more than our paid colporteurs have sold in that time.

Our problem is not how to sell the most gospels, but how to sell gospels so as to win the most souls, and build up the most active churches.

Many Christians do not know enough yet to do very effective preaching, but even those new in the faith can sell a gospel. At first they had the idea that only church officers or believers of long standing could sell gospels, but our banner church this year, which sold 100 gospels per member, was not over two years old.

One Sunday I spent in the leading church of our banner district. The primary class of the Sunday School had a lesson about David and Goliath and they knew it perfectly, but it was the application the leader made that interested me most.

"What are we?" "Little Davids."

"Who are the older brothers like Eliab?" The fathers and elders."

"Who is Goliath?" "The Devil."

"What must we take in our hands?" "A staff."

"What kind of a staff?" "A strong, heavy staff." (This from a boy.)

"No, a staff of faith. What must we take in our sling?" They did not know, so he told them. "We must take the penny gospels, and when the fathers and elders of the church fail to preach we can go to a man or woman and say, 'Buy a gospel,' and thus slay many a Goliath."

Often the school children are the most enthusiastic sellers. One school boy sold thirty-five gospels in one-half day.

The leader of a small church was concerned that his own church was doing so little to make God's Word known and asked his church helper to bring out seventy-five gospels. When they came he passed out fifteen to other members of the church to sell and took sixty as his own share. Rising before daybreak, he first knelt in prayer, and with his gospels and a sack on his back to receive grain as the price of the gospels, he started out. The neighbors were still asleep, and none too pleased to be awakened so early, but he overcame their remonstrances and sold the whole sixty that morning before breakfast.

On most itinerating trips the missionary takes along a supply of gospels and Testaments to sell, some pure Korean, and some half Chinese, for the use of the more educated. On one of this spring's trips when we came to the Red Creek church only the part Chinese gospels were left. The mother of the leader was much disappointed. Her husband and son make earthenware vessels and she peddles them, carrying them on her head. Also she goes out collecting money, for they do not always sell for cash, and she takes along gospels to sell to the women. She did not feel it was right for her to sell her own jars, and not sell God's Word. "Do hurry up and send the Korean gospels, for you know on the inside quarters (women's) they do not read Chinese," she urged. The helper supplied her on his next trip. We generally ask candidates for baptism: "Have you sold any gospels?" and rarely do we get a negative.

The quality of the native leadership is an important factor in the success of the plan. In three years the banner for the most books sold has followed the same helper, though he changed circuits twice. Once he reported that he had taken six men of one church to a mountain valley thirteen miles away for a week's preaching, though none of them wanted to go. They took along 600 gospels to sell and the men felt sure they could never sell them, but they sold the whole 600 and marched home in high spirits, singing the whole way, so that the non-Christians said, "What is this? Here these Christians have been asleep for two years and have waked up. Something is going to happen."

This year the churches decided they would have a definite goal: That each Christian should win one new believer in the year; that each man should sell two gospels per month

and each woman one gospel; that each Christian should preach to one person per day. Some will do less, some more, but this is the goal. One church last year grew from 20 to 84 in membership, and sold 100 gospels per member. Another sold 95 per member. Our records show that they have to preach about 600 times and sell 30 gospels for every new believer won. The

idea that Koreans are particularly anxious for the gospel and respond quickly to it, is certainly not true in our territory. That we have any additions to the church is an evidence rather of the zeal of church members for preaching. If as much personal work were done in America as here, results there would be astonishing.

A Study of Rural Church Types

Prof. Garland Bricker, Syracuse University

THE ABANDONED CHURCH.

Far out in the country at a strategic point among the farmer people, in northeastern Ohio, stands what was once a fine rural church building. It is not so fine now. To the writer, and some of his friends, it is known as "God's Barn," and no irreverence is intended by naming it so.

I do not know much about the history of this church. Probably it is just as well that little may be said concerning it. This much, however, is true: Whereas, only a few years ago, a well-to-do congregation worshiped here, and paid a minister a salary of about \$1,200, now there is no congregation, no church building, and no preacher.

The nearest church stands several miles away, and the farm families are growing up without any of the religious instruction which is the Christian birthright of every Protestant American.

A farmer purchased the building and today he is using it as a shelter for his horses and cows.

Enough of that! The sight is a familiar one throughout all the older rural sections of the country.

In the state of New York there are today about 500 rural churches almost ready to close their doors. In Ohio, it is said, there are 800 rural churches in the same plight. At this rate there are in proportion to the rural population, about 21,600 such country churches in the United States. Still, there are those who say there is no rural church problem.

THE INFIDEL CHURCH.

When people become prosperous, they tend to forget God. The worst conditions of the rural church often exist where farming is most prosperous. Adverse conditions most often exist because the prosperous farm people are indifferent and forgetful of the demands of their local churches upon them. However, when prosperous farmers actively oppose the church, then the situation is indeed alarming.

The infidel church is, of course, a misnomer. The phrase is not descriptive of a church, but rather, of conditions that obtain in a certain rural community—and there are doubtless similar situations elsewhere.

This church stands and struggles for an existence in a rural nest of infidels. They not only profess to believe in no God, but act upon their profession. They are the largest landholders in the community, thus withdrawing thousands of acres from the support of the church. They impede the Christian work in the community and even threaten the existence

of the little local church which is the chief physical symbol of Christianity there. These men boast in their profession, point to their own prosperity, and the lack of it in the church, as proof that their contentions are correct.

I grant that the views of these men are narrow, self-centered, and individualistic. No argument, however reasonable, will change them. Their very individualism is opposed to any change of belief. They are not looking for light—only for argument, and for satisfaction in vanquishing—in their estimation—anyone who ventures to challenge them.

The writer once befriended a young man of the farm on a transcontinental train, who was bound for a western ranch from a farm in the Middle West. Before that time, he had never been outside of his native township, and this was his first trip on a train.

I soon discovered that he was saturated with Ingersoll and others of his predecessors of a similar type. His father, grandfather and other relatives were infidels, and the usual boastfulness exhibited itself.

The young fellow was well informed in all the tenets of his belief, and, though often cornered in argument, still he was not to be convinced against his will.

The incident, though not in any way connected with the church under discussion, yet serves to show the characteristic individualism and doggedness of a certain type of rural mind. Most of us, who have been born and reared in the open country, know exactly what this mental trait is, and many of us have had a struggle to rightly apply it, at least in its emphasized form. The characteristic is not to be condemned as such, but only when it is misapplied.

When infidelistic doctrines get hold of a rural community or of rural people, they have great opportunity to grow. There is much time for reading in the winter and for reflection throughout the lonely days in the fields unaccompanied by one's fellows. On the other hand, there are few agencies in the country to protest against these false doctrines, and those that do exist there are often too weak to be effective.

A GOOD START.

The engagement was pretty stiff; in fact, it looked hopeless to the captain. However, he said cheerily to his men: "My brave fellows, fight like heroes till your ammunition's gone, then run for your lives. I've got a sore foot, so I'll start now. Au revoir, my hearties."

The Lord is My Banker

"I am not a strong believer in dreams," the drummer remarked as he drew his chair close to the stove, "but I can tell you a little circumstance that happened a few years ago, which has remained a mystery to me to this day.

"I have been traveling for a large wholesale drug company in St. Louis for a number of years, and I have met all sorts of customers, and have had varied experience with many of my patrons. On one of my runs in the southwest I had one very particular old friend whom I will call Brother Benton, because everybody in that section calls him by that name. He nearly always had an order for me; but whether he did or not, I always felt better after making my call, on account of his cheerful ways and pleasant words. I could only see my customers twice a year, at best, and I looked forward to my visit with this old customer as one of my best days.

"On one visit, I sold him a much larger bill than he had ever made before, but I did not hesitate to recommend the house to fill the order. I had learned that he was universally loved and respected in his town as a sincere Christian. He would not keep ardent spirits, nor would he hear for one moment of giving space in his house to tobacco in any shape. 'My Bible,' said he, 'condemns both whiskey and tobacco, and I will have nothing to do with them.' No amount of persuading or liberal discounts could induce him to deviate from his rule.

"About six months after I had sold him the large bill, I was notified by the house that the bill was unpaid, and that I should call as soon as possible and collect it. I hastened over my territory and called in person to look after the matter. I found a new face behind the counter, and I learned that a short time after I sold the bill, my old friend had taken the smallpox and he and his family had been under quarantine for a long time. His sickness had lasted for several months and he was still confined to his home. I did not see him, but he sent me word that the matter would come out all right in the end.

"He had suffered more losses than he thought, and six months went by and the bill was still unpaid. I wrote the House and told them the condition of things, and they were holding up all proceedings against him. Six months went by again, and I was ordered to go at once and collect the bill or enter suit. I had but one thing to do, though I confess I had some rebellious thoughts. The night before I arrived at his town I spent several weary hours rolling and tossing on my bed trying to contrive some plan to avoid closing out my old friend. He lived eight miles from the railroad, and I must see him on the morrow. I knew that if I brought suit, in all probability others would do the same, and a good man would go to the wall for no fault of his own. While tossing on my bed, I must have fallen asleep. I thought I had called on my old friend, and we were sitting in his family room, with all his family around him. He turned to me and said, 'We are just about to have our morning prayers, and we shall be glad to have you join with us.' I replied, 'With pleasure.' He said,

'We will read the 23d Psalm.' He began to read, but I was astonished at the words I heard. I had learned that psalm in Sunday School when a boy, and while I had not read my Bible as much as I should have done, still I will never forget that 'The Lord is my shepherd.'

"The words were read in a clear voice, and my heart rejoiced, though I had never heard it in that way before. He read: "The Lord is my banker; I shall not fail. He maketh me to lie down in gold mines; he giveth me the combination of his tills. He restoreth my credit; He showeth me how to avoid lawsuits for his name's sake. Yea, though I walk in the very shadow of debt, I will fear no evil; for thou art with me; thy silver and thy gold, they rescue me. Thou preparest a way for me in the presence of the collector; thou fillest my barrels with oil; my measure runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will do business in the name of the Lord.'

"Having read his Scripture, he knelt down and prayed. I thought I had never heard such a prayer in all my life. He fairly took my breath from me when he asked his Heavenly Father to bless me, his friend.

"With his 'amen!' I awoke with a start. I concluded that I would call on my old friend early in the morning at his own home. I arose in time to procure a team, and was knocking at his door just as the sun was coming above the eastern horizon.

"He met me at the door with a hearty handshake and said: 'Come in, come right in; we are just going to have morning prayers, and we will be glad to have you join with us.' He took me into the room and introduced me to his wife and children. He took up his Bible and said, 'We will read the 23d Psalm.' He read it in a clear voice, but read it as it is written in the Book. I cannot tell you my feelings and thoughts as he read. We then knelt in prayer, and he humbly made known his wishes, but it did not sound like the one I had heard in my dream, though he appeared to go over the same thoughts. He told the Lord he owed some money, and that it was past due, and he asked that a way might open to pay it that same day. He then prayed for me; and while on my knees I resolved that for one time in my life I would disobey orders.

"After prayers we both went directly to the drug store, and just as we entered the door, a young man met us, saying, 'Brother Benton, father sent me over here this morning to tell you that he would take the house and let you spoke to him about some days ago. He told me to hand you this money, and that he would pay the balance on the delivery of the deed.'

"The old man took the roll of bills, and tears began to roll down his cheeks as he turned away. He wrote the young man a receipt for the money and gave it to him. He then turned to his ledger and began to figure. He then turned to me and said, 'Will you kindly receipt this bill?' I saw that he had added all the interest on the bill. I told him I was ordered by the house to remit the interest. He declined to

receive it, and said he desired to pay all his just debts. I took the money and sent it in.

"The house wrote him a very complimentary letter, thanking him for the remittance. In a great measure my dream had come true.

"At the time I was tossing on my bed, my old friend was on his knees in his closet, plead-

ing with his Banker for a loan. I am very much gratified to know that he got it, and ever since, in all my discouragements, I apply the 23d Psalm as a remedy."—From *The Gideon*. Additional copies may be had on application to The Moody Bible Institute, 153 Institute Place, Chicago.

SOVEREIGNTY

In a letter from Australia in *The Christian-Evangelist*, G. M. Anderson writes of "How They Do It In Australia." Among other things he says:

"Railroads are governmentally owned. They give poorer service and charge more than in America, yet do not pay; and it is certainly not for want of traffic. When I came here I was an advocate of public ownership of public utilities. I go back with serious doubts about it; yes, and I am going back an enthusiastic defender of American railroads. American trusts do not look half so bad as they did.

"The Labor party dominates in politics. I have always taken labor's side against capital. But gracious! my year out here has revolutionized my mind. 'Australia—Labor's Despot Monarchy,' might well be written of it; for such despotism capital in its palmiest days in America never dared to use. It is evident that labor is no more to be trusted with power than capital; it has gone mad. I have lost faith in schemes of any kind, however good they may look on paper, to usher in the millennium. Selfishness and sin always come in to destroy the philosopher's Gardens of Eden. I see no hope for improvement but in Christ. No paper schemes will work without him."

This is an age-long contest. The modern form in America is a commercial one; in Europe it is a political one. But the principle upon which all this rests is as old as the nations and as deep as the selfishness of the human race.

In the May Century there is an article on "Europe's Heritage of Evil," by David Jayne Hill, former ambassador to Germany. He sees back of all conflicts, industrial or national, the "inherited theory of state," the principle of sovereignty.

He says:

Future historians may regard 1914 as not less important than 1453, the dividing line between medieval and modern history. The fall of Constantinople revealed the insufficiency of the bond that had held Christendom together. The present war reveals the inadequacy of purely national conceptions. As Christendom failed to unite the whole world by faith, so civilization has failed to maintain itself by force.

The great tragedy of history has been the conflict between the universal humanism that Rome endeavored to establish, first by law and afterward by faith, and the tribalism of the primitive European races. In the fifteenth century tribalism triumphed. In the twentieth, universal humanism may reclaim its own, and reassert the substantial unity of the human races.

Both the Roman empire and the Roman papacy proved unable to rule the world. With

the fall of Constantinople the splendid postulates of the Roman imperial idea—the essential unity of mankind, the supremacy of law based upon reason and the divine command, the moral solidarity of all who accepted the formulas of faith, and peace as a condition of happiness—seemed to have suffered a fatal catastrophe.

In the place of the Pax Romana, the right of the mailed fist—Faustrecht—prevailed. The future belonged to the separate nations, which alone possessed the sense of unity. * * * *

Machiavelli expounded the new theory of the state, which successful monarchs were already putting into practice. The state consisted in absolute and irresponsible control exercised by one man who embodied its unity, strength and authority. Thus began the modern world.

With the dissolution of the feudal organization disappeared the sense of mutual obligation between the different orders of society. What remained was the conception of irresponsible "sovereignty" considered as a divinely implanted, absolute, unlimited and indivisible prerogative of personal rule, the charter right of each dynasty to seek its own aggrandizement and glory regardless of all considerations of race, reason, or religion. * * * * Sovereignty, defined as supreme power, regardless of any principle of right, was conceived to be the very essence of the state. It remained simply to discover by a trial of strength which power was supreme.

In the awakening of Europe in the latter part of the eighteenth century, Europe found itself under the incubus of this sinister inheritance. Rousseau had transferred the idea of sovereignty from the monarch to the people, but he had not altered its essential character. There was no moment during the whole revolutionary period when sovereignty ceased to be conceived as unlimited supreme power. The French Revolution put the sovereignty of the people in place of the sovereignty of the king, and it did nothing else.

But more than three hundred years ago an almost-forgotten German jurist defined sovereignty as an attribute of a "body politic" organized for the promotion of justice and charged with mutual rights and obligations. As a moral entity Althusius taught that the state should apply the principles of justice and equity in its dealings with other states. But old Europe has never been disposed to give to sovereignty that meaning. * * * *

The modern state has become a stupendous business corporation, the most lawless business trust, combining the command of armies and navies with freedom from legal restrictions and with immensely concentrated wealth. * * * *

We have looked to the state only as a source of personal benefit. We have made exorbitant

demands upon it. We have wanted better wages, better prices, better conditions of life, free schools, free books, playgrounds, public provisions of every kind at the expense of the state. * * * *

Then, one fine morning in August there came a rude awakening. We got a message from the state couched in unfamiliar language. "I require you," said the state, "to place your property and your lives at my service. Repay what you owe me. My turn has come."

We have assumed that industrialism and commerce would bring in a new era. When the world turned to industry wars would cease—commerce would cement the nations together. But what do we now behold? Has not militarism become more titanic and more demoniacal by the aid of industry?

The state as a business corporation is fighting for the control of markets and resources and peoples. Militarism on the one hand, and industry and commerce on the other, are at present partners rather than antagonists. Modern wars are trade wars—nations reaching out for new territory, increased population, war indemnities, coaling stations, trade monopolies,

control of markets, supplies of raw materials, coal and iron mines, and advantageous treaty privileges. * * * * And this condition of the world is the logical outcome of the inherited theory of the state. There is much said recently regarding imperialism and democracy, assuming that the mere form of government is responsible for the international situation in Europe. But it is not the form, it is the spirit, and above all the postulates of government that are at fault. If democracies may act according to their "good pleasure," if the mere power of majorities is rule without restraint, if there are no sacred and controlling principles of actions, in what respect is a multiple sovereign superior to a single autocrat? * * * * In the new Europe there will be a general revision of the inherited conception of the nature of the state, and a perception that world dominion is not the prerogative of any single nation. States, like individual men, must henceforth admit their responsibilities to one another, accept the obligation to obey just and equal laws, and take their respective places in the society of states in a spirit of loyalty to civilization as a human and not an exclusively national ideal.

VITAL THEMES FOR THE PRESENT DAY

Rev. John H. Jowett, D. D., New York, N. Y., Selected by Evan J. Lena

Light in the Darkness.

"The light shineth in the darkness and the darkness overcame it not." John 1:15.

What can we see even now in Europe? I see an intensely eager spirit of questioning directed to the majestic claims of the Christian faith. Millions upon millions of people in Europe are asking whether the Christian religion is a burst bubble, a spent force, or an unused dynamic. "Who is this Jesus Christ?" men are asking. What is he? Where is he? What has he done? What is he doing? What are his claims? What are the conditions of his fellowship? What are the laws by which his power is revealed? And these questioners are brushing aside all the millinery of mere ecclesiasticism, and all the lumber of dead and unhallowed traditionalism, and all the trumpery and frumpiness of an empty conventionalism. They are getting past these petrified and petrifying deposits, and they are seeking the living heart, if such there be, of the Christian religion.

I. What is there at the heart of this thing? Anything or nothing? Is Christ Jesus living or dead? That is their question, that is their quest, and I for one welcome it with all my heart, for the only deadly relationship to the Lord Jesus Christ is that of dead indifference. To ask questions about Jesus is life, it is hope, it is daybreak! And the convulsion in Europe is making people ask such questions; it is forcing them to think about fundamental things; and they are thinking through cumbersome unrealities to the glorious reality of the risen and sovereign Lord.

II. What else do I see? I see the terrific smashing up of a dense and barren egotism. Social classes, which only three years ago were possessed by utter selfishness, having no affinities, and no vital correspondences with the rest

of the national life, have had their selfishness broken up. The man from the university is rubbing shoulders with the man from the factory and the farm. The man of higher rank is discovering the men of lower rank; nay, they are discovering one another. Fields of dull and dead estrangement are now alive with sympathy, and comradeship, and mutual understanding, and good-will. Classes have been thrown into a common sorrow, and those who were once sundered by selfishness and greed have found one another in common pain and sacrifice. "The light shineth in the darkness, and the darkness overcame it not."

Feverishness.

"He took her by the hand . . . and the fever left her." Mark 1:31.

It is probable that every physical malady has its spiritual analogy. The ravages of some diseases in the body are types of deadly invasion among the vital processes of the soul. Palsy, leprosy, and the withered limb are the shadowed lineaments of a more appalling paralysis, and a more gruesome leprosy, and a more awful decay among the living treasure of the spirit.

I. And our Lord healed the lesser maladies that he might make it manifest he could heal the greater. "That ye may know that the Son of Man hath power on earth to forgive sins, then saith he to the sick of the palsy, rise!" That is to say, he liberated a palsied body as a witness that he could give liberty to a paralyzed soul. He drove the feverishness out of the flesh in order to assure us that he could restore the feverish and distracted spirit.

II. We are living through days when there is urgent need of spiritual coolness. We are apt to fret ourselves into a perilous tempera-

ture. There is danger of a mental fever which engenders more heat than light. We are liable to spiritual excitement and hysteria. "The fever of the world hangs upon the beatings of the heart." What ministers are provided to dispel feverishness and to restore the soul to cool and healthy activity? I would not forget the elect men and women, the dedicated spirits who are endowed with rare power and influence for breathing through the impulses of heated desire, mysterious coolness and balm. And particularly I cannot forget the ministry of Wordsworth, who is proving himself in these days both guide and guardian to many troubled spirits. He is offering to them what John Stuart Mill found in him, "a medicine for my state of mind," or the "healing power" of which Matthew Arnold sings, or that great bequest which William Watson proclaims, "Thou hadst for weary feet the gift of rest."

III. All such ministers can be received with gratitude as minor means of grace, but they should lead us beyond all these lesser and secondary influences to the supreme and original spring. There is a feverishness fierce and consuming, which can only be dealt with by Jesus Christ. Indeed, there is no form of feverishness, not even common fretfulness, which can be radically extirpated except in the all-sufficient grace of our Lord. He alone can expel the tormenting and inflaming spirit. He alone can impart the deep serenity which is born of a steadfast and eternal hope. He alone can restore the healthy balance to our disturbed powers, and pervade the entire life with the wonderful harmony of strong and wholesome self-control. When he touches us the fever flees away. "He that believeth shall not make haste"; that is to say, he shall not get excited, and lose his head or his heart, for "he shall be kept in perfect peace whose mind is stayed on thee, because he trusteth in thee."

The Blind Spot.

"And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight." Num. 13:33.

That was an inventory with the main fact omitted. It was an estimate which left out God. These explorers moved in the world of things which are seen; they never sallied forth, on venturesome quest, into the realm of the unseen. Indeed, to them the unseen world did not exist. Spiritual presences and forces were disregarded in their count. They were not even named.

I. They saw nothing but physical giants, and they were dismayed.

It has been charged against William Pitt that he did not comprehend the Revolution in France. "He saw his enemy; he did not see his allies."

It is a significant criticism, and its application is far wider than the field of European politics. The same defect of vision may be found among men and women who sincerely profess their concern for the kingdom of God. They see the enemy; they do not see their allies. They see the giants, but they do not see the Lord; nor do they catch a glimpse of the mighty but secret forces which follow his command.

III. And this imperfect vision, this blindness to the friendly allies, breeds the mood of pessimism. We become possessed by an extensive and debilitating self-depreciation. "We are in our own sight as grasshoppers." We feel no more competent to capture the enemy's citadel than a grasshopper is able to subdue a fort. Spiritual pessimism is the parent of moral paralysis. Nothing so saps our fighting power as the apprehension that we are sure to be beaten. The will eventually softens if it breathes the air of despair. If we estimate the combatants as "grasshoppers versus giant" we are undone.

III. And therefore it is of vital importance that we cultivate the spiritual sight which gives reality to the unseen world. There is a mystical food which is gathered from harvests that grow on heavenly fields. Our spirits are fed on spiritual things, and they find their strength in the bread of life. Heavenly manna is the food of heroes. Courage is the product of grace. Indeed, all our virtues draw their vigor from spiritual breasts. If we cut ourselves away from "the things which are not seen," we break communion with our spiritual supplies, and all our powers will become anemic; we shall lack adequate resource; and when the giant appears we shall surely faint. When the spirit faints the end has come!

IV. But pre-eminently, when we see the giants, we must swiftly turn the eyes of the soul upon the Lord. If we are dismayed by a king, let us fix our gaze upon the King of kings. The mighty Friend will give us confidence to meet the foe. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

A Missing Hand.

"Who will go for me?" Isa. 6:8.

Here is the Almighty waiting for a human instrument. The mere statement of such a possibility touches the soul with awe.

I. The Father of our spirits has imposed upon himself a limitation which makes him dependent upon his children. There is divine work which tarries until the appointed soul arrives. We are exalted to be fellow laborers with God. What sublime dignity is hidden in the fellowship? What a coronal glory it confers upon the common life! The seemingly tiny inlet is related to the immeasurable seas. God's holy purposes lay hold of human ministries, and the insignificant inch is glorified by the Infinite.

II. And so it is that we men and women are to be standing at attention, waiting to receive our commissions. We are to have our loins girt and our lamps burning. We are to be "shod with the readiness of the gospel of peace." For we never know when some purpose of the Lord is ripening, when a human instrument will be wanted and a new commission given. "At such an hour as ye think not the Son of Man cometh." And, therefore, it is our wisdom to be already ready, listening for the ennobling summons of the Lord.

"How soon can you be ready for the Soudan?" Gordon was asked. "I am ready now," he answered. "As much as in me is,"

said the Apostle Paul, "I am ready to preach the gospel to you that are in Rome also."

III. And what are our commissions likely to be? For the vast majority of us they are likely to be quite ordinary errands. The essential things in human life are spiritual vitalities, and these are carried in the simplest ministries. Apparently commonplace fidelities are laden with heaven's grace. The crying needs of the world are elemental, and they are to be met by the elemental satisfaction of faith, and hope, and love. To be the minister of these graces is to be the fellow laborer of God.

I remember an incident in "Aurora Leigh," Lucy Gresham, the poor seamstress, lay dying in an attic. Marian Erle, also a poor seamstress, was in the workroom with the older girls when she heard the news. Laying down her work at once she hastened away to the sufferer that she might be God's minister in the hour of need. "Why, God," thought Marian, "has a missing hand this moment; Lucy wants a drink, perhaps. Let others miss me! Never miss me, God!"

That willingness to be the missing hand is the secret and the genius of a consecrated life.

Avoiding Spiritual Faintness.

"I had fainted unless I had believed." . . . Wait on the Lord, be of good courage." Psa. 27:13, 14.

Here is a prescription for the avoidance of spiritual faintness. And this is the first part of the psalmist's counsel: "Wait on the Lord."

I. And what is meant by waiting on the Lord? It is something much stronger and more vital than is conveyed by the ordinary meaning of the word "waiting." When we speak of waiting on any one, it is usually with the sense of paying a visit, or a number of visits, or else it is used with the meaning of rendering an occasional service. But that sense by no means conveys the vigorous purpose of the psalmist's words. The word which the psalmist uses means one thing twining itself around another thing, and clinging there like ivy around an oak, or like a little child with its arms tightly thrown about its mother's neck. To wait upon the Lord is to twine the life about the Lord, and to twine one's thought about the Lord, and one's aspirations, and one's purpose, and one's emotions, and one's will.

To wait on the Lord is to make the Lord the clinging place of the soul, and therefore the resting place, and therefore the growing place, the place where the very stuff and substance of life is created and fashioned. That is the primary secret by which we are to acquire the refined and cultivated vision which can see the goodness of the Lord in the land of the living. And this must be our first and abiding resource in all the convulsion and confusion of our time. We must twine our lives about God in ideal, in desire, in purpose, in prayer, and we must not allow anything or everything to entice or tear us away. "Wait on the Lord." Twine there, and cling there! "He shall be kept in perfect peace whose mind is stayed on thee."

II. And the second part of the psalmist's secret is companion to the first: "Wait on the

Lord; be of good courage." Or, as John Calvin translates it, "act like a man!" So that is the virile combination of the palmist's secret: "Wait on the Lord, and act like a man!" Do not loiter in rusting indolence. Do not choose the easy road. Do not shrink from pain and sacrifice. Choose the right, and cling to the right, and cling there as a vital part of your clinging to God. Quit you like men! Do the valorous thing! Welcome the chivalrous thing! Wed yourself to the truth! And take the rugged way of holy sacrifice. Follow the gleam!

III. "Wait on the Lord, act like a man, and he shall strengthen thine heart." That is the psalmist's secret for weathering great convulsions, and for discerning God's goodness on seemingly desolate fields. For when God strengthens a man's heart that man receives his sight. "Blessed are the pure in heart for they shall see God"; they shall see the goodness of the Lord in the land of the living; "they shall run and not be weary, they shall walk and not faint."

WANT OF SYMPATHY.

"We have piped unto you, and ye have not danced." Matt. 2:17.

There is often a lack of sympathy between those most closely related and most sincerely attached. We purpose showing the causes, the proofs, and the effects of this want of sympathy.

I. The causes. It is not owing to ignorance. "We have piped," "We have apprized you of our joy and sorrow." Nor to inability to understand the nature of our feelings. Nor to a wilful intention to pain us. But generally—to lethargy of spirit. Consequent upon disease of body. To carelessness of mind. They will not trouble to understand our state. To absorption in other matters. Our recital does not affect our friends, because their minds are engrossed with their own cares or pleasures.

II. The proofs. Not personal estrangement. They are present spectators to us. Nor the absence of kindly words. There may be loud sympathy. The complaint is, "Ye have not danced." True sympathy makes us to "weep with those who weep, and to rejoice with those who rejoice."

III. The effects. If we experience sorrow alone it is increased. No one bears our burden with us. If we experience joy it is diminished. For who cares to eat a feast alone? The effect should be to drive us to God. He ever sympathizes. To the burdened he says, "Come unto me." To the happy his message is, "Make a joyful noise unto the Lord."

A Baptist Woman's Missionary Meeting in Pennsylvania had a program of five-minute addresses on "Women I Have Known," grouped as follows:

"The Woman Who Does Not Know, How Shall We Teach Her?" "The Woman Who Does Not Come, How Shall We Draw Her?" "The Woman Who Gives, How Shall We Direct Her?" "The Woman Who Prays, How Shall We Multiply Her?"

Do You Understand English?

Rev. Cleland B. McAfee, D. D., Professor in McCormick Theological Seminary

Once in a while one finds out new resources in the English language in running across a paragraph which implies knowledge beyond his capacity. You should have seen the face of a good lady who knows, loves, and speaks excellent English when I asked her to read this little newspaper excerpt:

"Determined clouting enlivened the Mackmen's second, singles by Strunk and MacInnis and a pass to Baker filling 'em up. The Hose then braced, and Barry's shot to Wolfgang killed Strunk at the plate. Schang singled to left, counting MacInnis, and Shawkey slugged to Wolfgang, who nipped Baker at the plate."

The lover of English asked what it was all about, saying that she recognized each word as it came along, but could not seem to get any intelligible, connected idea. Of course, the proper names were not familiar, either; and it looked in general like a case of murder, slugging, and nipping just as the abused persons sat down to their plates. But equally of course, though the words entirely sustained that understanding, the paragraph means nothing of the sort. It is only crude, unintelligible abuse of familiar words, smart writing.

But the suspicion grows that a good deal of our religious talking and writing is just as unintelligible to people wholly unaccustomed to religion as that paragraph to one unfamiliar with baseball. If a minister should let himself loose in the technical language of his study, most of the strangers in his pews would be mystified. Moreover, he knows that is so. Then comes the temptation to be colloquial, even slangy, sometimes smart with street phrases, on the ground that such language is what men understand. They do understand it, as many men understand perfectly the sentences quoted, but only in cheaper moods. Somewhere between the cheap talk of the street and the technical talk of the study is the common talk of us all. That is the language we must prefer in the pulpit and religious meetings.—Christian Endeavor World.

A community plan comes to us from Philadelphia, told in church bulletins, advertising cards and clippings from daily papers.

The cards are 3½ by 5½ inches, all the same size, but of different colors. The first card is headed, "Go to Church Sunday," January 28, 1917. Then come the names of five churches of North Philadelphia: St. John's Evangelist, First Mennonite, Seventh Street Methodist Episcopal, Fiftieth Baptist, Susquehanna Avenue Presbyterian. After an invitation to attend one of these churches on that day is the announcement that "these churches have joined in a Union Evangelistic Campaign to be held for one week in each of the churches."

All the other cards are headed, "Neighborhood Gospel Meetings," held under the auspices of ———, then follows the above list of churches. Then comes the announcement that the services for the week beginning ——— (somewhere from January 29 to February 26) will be held in one of the five churches in the order above. Each card

is of a different color and contains the picture of the pastor of the church in which the services will be that week. There is notice of a mass meeting each Sunday afternoon at four. Among the speakers at these mass meetings were a bishop, a business man and a newspaper editor. Newspaper clippings show that they used the daily papers to advertise the meetings—religious notices and news items. Thirty-one meetings were held with an average attendance of 1,000 persons, and with 200 converts.

EDITORIAL PAGE OF THE

NEW YORK JOURNAL

Drink a Slow Poison.

Below Are Some Facts That Will Prove This Statement.
Copyright, 1917, Star Company.

Often a man talks about like this:

"I am a regular but moderate drinker. No one ever saw me drunk, and yet I drink every day. And what's the harm of it? Can you see anything the matter with me? The man would seem to have the advantage of you. You cannot see anything wrong with him. So far as outward appearances go the case is squarely against you. The man appears to be all right."

But is he? The effects of drink upon the system do not show themselves to the extent of attracting very marked attention, at least until the conditions are fairly ripe.

In the man who comes onto the street after a protracted debauch the effects of whiskey are visible; even the little children notice him.

He may not be drunk. It may have been hours since he touched a drop. But any one can see that his physical system has received a severe shock.

In the moderate drinker these signs are not visible, but the alcohol which he daily imbibes is doing its work, and slowly but surely his constitution is being undermined.

Now and then we run across some old man who is hale and hearty notwithstanding the fact that he has been a moderate drinker all his life.

But no one will think of denying the fact that this old man is an exception—a very rare exception.

We quote from a poster issued by the Investigation Council for Promoting the Public Welfare, and now displayed all over France:

"Alcoholism is the chronic poisoning resulting from the constant use of alcohol, even if it does not produce drunkenness."

"It is an error to say that alcohol is a necessity to the man who has to do hard work, or that it restores strength."

"The artificial stimulation which it produces soon gives way to exhaustion and nervous depression. Alcohol is good for nobody, but works harm to everybody."

"Alcoholism produces the most varied and fatal diseases of the stomach and liver, paralysis, dropsy and madness. It is one of the most frequent causes of tuberculosis."

"Lastly, it aggravates and enhances all acute diseases, typhus, pneumonia, erysipelas."

"These diseases only attack a sober man in a mild degree, while they quickly do away with the man who drinks alcohol."

"The sins of the parents against the laws of health visit their offspring. If the children survive the first months of their lives they are threatened with imbecility or epilepsy, or death carries them away a little later by such diseases as meningitis or consumption."

"Alcoholism is one of the most terrible plagues to the individual health, the existence of the home, and the prosperity of the nation."

(Reprinted by Request.)

SUSPICIOUS.

As Widow Watts bent industriously over her washtub she was treated to polite conversation by a male friend, who presently turned the conversation to matrimony, winding up with a proposal of marriage.

"Are ye sure ye love me?" sighed the buxom widow, as she paused in her wringing.

The man vowed he did.

For a few minutes there was silence as the widow continued her labor. Then suddenly she raised her head, and asked:

"You ain't lost yer job, 'ave yer?"

METHODS OF CHURCH WORK

E. A. KING

Again we find ourselves facing the problems of the summer season and June, one of the most beautiful months in the year. This is the month of Children's Days and weddings and out-of-door socials and parties. Doubtless, many of our readers will deliver graduating addresses and find themselves in the midst of commencements and young people's festivities. These young people are the hope of the world and we can afford to spend much time on them and with them.

* * *

We have been reading and reviewing two remarkable books. One of them is "Raymond or Life and Death," by Sir Oliver Lodge (Geo. H. Doran & Co., N. Y., \$3.00), and the other "A Student in Arms," by Donald Hankey (E. P. Dutton & Co., N. Y., \$1.50).

The book by Sir Oliver Lodge is the story of his own son Raymond who was killed at the front in France. The author, one of the world's greatest scientists, declares that he has communicated with Raymond since his death and the book of more than 400 pages is the evidence for his belief. The one great conclusion of the author is expressed in these words: "I am as convinced of continued existence, on the other side of death, as I am of existence here. It may be said, you cannot be as sure as you are of sensory experience, I say I can." Any minister would find the book interesting. We reviewed the book one Sunday evening to a large congregation of interested people.

The other book is a really remarkable outgrowth of the war. It is refreshingly original and reveals a wonderfully analytical mind. It is deeply religious in its underlying spirit, though very unconventional. We do not know of a modern book more worth reading.

* * *

Again we wish to thank many of our readers for their splendid letters of appreciation and for literature sent to us from time to time. The following extract from a recent letter is interesting. "I have made up my mind to try the EXPOSITOR as soon as I can spare the money. I feel that the sort of things you bring out in it will be of great service in this field."

Another minister recently had so many letters of inquiry from men in different parts of the country, saying they saw some mention of his work in the EXPOSITOR, that he decided to subscribe for the magazine himself. This is the way the work grows. If you will only speak a good word to some brother minister about the usefulness of the magazine doubtless he would subscribe and that would help to improve and enlarge our work.

Let us remember that this department exists for the sake of efficiency in all lines of church activity. Send what you can in the way of printed matter and accounts of your work and it will help on the larger fellowship. Send everything to Rev. E. A. King, 73 South 15th St., San Jose, California.

THE ORIGIN AND VALUE OF CHILDREN'S DAY.

The question has come: "How did Children's Day start? Who founded it?" And reverently we may say in reply that it was instituted on that day when, with sun shining, roses and lilies blooming, birds singing and winds gently blowing o'er old Judea, He stood and said: "Suffer the little children to come unto Me." There has been a growing consciousness of the child ever since that time, and our age is more conscious of the child and his rights and needs than any that has preceded it.

But to ask who originated Children's Day as it is observed today, as one says, we might as well ask the origin of spring, of the coming of the birds and the flowers, for the day has grown out of the heart of love of the Church for the little ones.

In 1732 there was a great revival among children in Germany, so remarkable that for more than a century afterward the seventeenth of August was observed as Children's Day. Before the movement took any form in our country ministers of various denominations were observing annually a day for children often designated as "Flower Sunday," and the baptism of children constituted a part of the service.

First among the denominations to act in a representative capacity to recommend and adopt Children's Day was the Methodist Episcopal Church. As early as 1865 that church recommended Children's Day as a part of its plan to raise a Student Loan Fund to aid worthy young people from its Sunday Schools to secure higher education, and at its General Conference in 1868 the second Sunday in June was designated to be observed as Children's Day.

Later the American Baptist Publication Society set its seal upon the second Sunday in June as its Children's Day, with the offering to be used to plant Sunday Schools all over the land, where there are none, and to send out master-workmen Sunday School missionaries to enrich the Sunday School life and make it efficient. The contributions also helped support the Society's colportage wagons and chapel cars which have done such a great work in evangelization.

Another great aim is to educate and train the children themselves. Impression is only a part of the work of teaching children; we should seek always to obtain the proper expression as well. Then there is a larger world than the local church, and the service should acquaint the children with other children and their needs.—Minister's Social Helper.

HOLD GOSPEL MEETINGS IN THE OPEN.

A Cambridge pastor, whose church has employed the open-air method for several summers with good results, says that he notices that as dusk comes on a good many persons, who otherwise would be aimlessly walking the

street, find their places on the outskirts of the listening throng and seem to be as ready to listen to the preaching as they are to enjoy the gospel songs and other musical features. This seed is sown by the wayside, but some of it may fall into good soil issuing in an abundant harvest.

Utilize your church lawn before the summer is over, and if you have no lawn, find the nearest available open lot, enlist a few good voices to lead the service of song; scatter the cards of invitation widely and then let the minister, and the layman, too, mount the rostrum—if it be only an inverted soap-box—and tell what the Christian religion has done for them, for the world and what it can do for every man.—Selected Editorial.

SAVING THE SUNDAY SCHOOL IN HOT WEATHER.

At New London, Conn., the Sunday School was getting pretty well run down on account of the fearfully hot weather. Something had to be done. Hon. Alfred Coit says:

We darkened the Sunday School room and planned to have stereopticon pictures during August; but the September weather was uncomfortably warm and the public schools did not open until the middle of the month, so we lengthened our summer program by two weeks.

The first three Sundays we used some fine slides from the Home Missionary Society. One most interesting set showed our new citizens as they pass through the immigrant station at Ellis Island, New York, and start life in this country. Another illustrated in a delightful way the history of our denomination from Scrooby to Plymouth Rock, and one portrayed Home Missions in twenty-three tongues, showing our new people in their home environment in this country.

Then we used some beautifully colored American Board slides of Japan in cherry blossom time, of Dr. Patton's pilgrimage in Africa and of children in many lands.

The exercises were held at the regular Sunday School time, immediately after the church service, and began with appropriate selections by our Sunday School orchestra, which is a fine one. Then we sang a hymn or two, were led in a short prayer, particularly for the field covered by the pictures to be shown, and took up our contribution. The contribution each month was for one of our seven missionary societies and for other missionary objects, the amount given in August being for Ministerial Relief. After the contribution we sometimes sang another hymn. The lights were then turned out, and the pictures were shown, a short description of each being given. We closed with a hymn, and most of the people remained to listen to the orchestra and to have a social chat. The whole service occupied from forty-five minutes to an hour.

What did we gain? Much every way. A large part of the Sunday School and many people from our own and other churches attended the exercises, so that we did not have to begin with a slim attendance in September—they were there. The summer program had been an entire change, and teachers and scholars took up the winter's work with renewed enthusiasm. We learned much about missions. Our pleasant relations with our sister churches were strengthened by the at-

tendance of so many of their members.

We are going to follow the same course this summer. We have arranged with the Church Building Society for sets of slides on "From Tent to Tabernacle—a capital set of pictures by Secretary Leete; "Mayflower Heroes and Their Successors;" and "The Winning of the West." There are several other sets which we have in mind.

HOW ONE MINISTER GOT A SUMMER SUNDAY NIGHT AUDIENCE.

A very interesting story has come to us about a minister in Tilden, Neb., Rev. B. J. Minort, who overcame obstacles and built up a large Sunday evening audience during the sultry months of July and August. The minister's letter ought to prove helpful and stimulating to many a brother minister who faces similar difficulties this coming summer. The letter, in part, is as follows:

"At the beginning of the summer it became apparent that my congregation could not be held evenings if something out of the ordinary was not done.

"I went to the lumber company, ordered a load of lumber for seats, set posts out in our back lot, wired it for electricity in Chau-tauqua fashion. The church hesitated in the matter so I did all the work alone.

"After two hard days' work I had a place that seated over two hundred. Then I had three hundred advertising bills printed and hung them in every prominent window in town. The result is that I am preaching to the largest congregation I have had since coming on the field; in fact, last Sunday evening every available seat was taken and the men are now arranging to provide more seats.

"This has convinced me that it is folly to preach indoors, on summer evenings. Our church is filled with new life and is looking forward to great results as the result of the open air meetings."

"BILLY" SUNDAY BIBLE CLASSES IN BOSTON.

There are 450 Bible classes still going as a result of the "Billy" Sunday revival meetings in Boston. At Prospect Church, Cambridge, the Friday evening service has been turned into a Bible class becoming one of this larger number. The congregation comes with note books, pencils, and Bibles. The leader proposes ten questions that are discussed by the class.

PLAN NOW FOR A WEEK-DAY BIBLE SCHOOL.

There is no movement of modern times more fruitful for good than the Daily Vacation Bible School. J. B. Tarney tells of his experience in the "Pilgrim Teacher" and among other things says:

The daily program consists of two periods. The first, 9:30 to 10:30 the "assembly period." The kindergartners meet with their teachers in their own room for drills and songs and stories. The rest of the school (unless too large) meets under the direction of the supervisor or principal of the school. This hour is given to songs, hymns, Bible stories (and others), memory work, prayers and responses.

It is possible in the period to combine instruction, expression and worship.

For the second hour the pupils gather in groups for "Industrial Work." The smaller girls learn to sew, the older ones may make baskets of various kinds. The boys engage in basketry or hammock making or in other forms of craft which may be provided. This hour the pupils regard as all to short. A brief closing assembly may be had if desired. The kindergartners in the second hour engage in hand-work and games adapted to them.

The zest with which the young people enter into the whole scheme, and the profit resulting, cannot be realized from any printed statement. The plan is no longer an experiment. The rapid and substantial growth of these vacation church schools bears witness to the correctness of the underlying ideas.

Some of the evident advantages are:

1. The morning hours—the best of the day—are given to this work of instruction.
2. There is the momentum which results from daily work and attention. This will be most appreciated by teachers.
3. From the distinctly religious educational point of view, thirty hours are available. This well-nigh double the time of the whole year for the average school. The amount of material used for religious teaching may be increased in like proportion.

All persons interested in this kind of summer work with children should read Harriet Chapell's book "The Church Vacation School" (Revell Co., N. Y., 75c). It is a book of 160 pages and deals with the history, spirit and aims of the movement and gives practical helps in conducting such a school. For more detailed information one should write to Robert G. Boville, National Vacation Bible School Association, Bible House, New York.

REASONS FOR OBSERVING CHILDREN'S DAY.

H. H. Kelsey.

1. It interests the children. It helps them to feel that they have a place in the regard and life of the church. This is of great value.
2. It interests the parents. It helps to disarm prejudice and win to an appreciative regard for the church those who rarely attend. The service of Children's Day is a distinct winning force in the community.
3. It awakens the interest of the church in the Sunday School. It lifts and corrects her ideals in respect of the importance of the children, and of the church's provision for their religious nurture.
4. It affords a splendid opportunity for relating the church, parents and children to the work of the denomination in behalf of the children of the nation.

COUNTY EVANGELISM IN SUMMER TIME.

In Hampshire county, Massachusetts, a group of churches employ an evangelist who holds services in isolated parts of the county during the summer months. The young people's societies in these churches pay the salary of an

assistant for the county pastor. They hold frequent rallies in his tent. Such a work as this might be done in hundreds of country districts all over this country this summer. Why not undertake something of the kind?

BROTHERHOOD TEMPERANCE COMMITTEE.

We visited a Brotherhood one evening recently, and one of the items of business was a report from the temperance committee. This committee keeps in touch with the progress of temperance and reports to the members monthly. This is a fine idea and worth adopting in every men's club.

THE SPRINGTIME CONFERENCE.

A very interesting and unique conference is held each year under the auspices of the Baptist Church of Los Gatos, California. This is the sixth annual meeting this year.

Los Gatos is a small city, very beautifully situated among the hills and fruit ranches in a prosperous section of the Santa Clara Valley. The minister of this church is Robert Whitaker. He has gathered each springtime, after Easter, a program of prominent speakers from different parts of the state, who come for their expenses and entertainment, and to this meeting he invites people from the city and the regions round about.

The plan is to bring to the city noted men and women representing many different points of view, and give them an opportunity to deliver their messages on an absolutely free platform. It gives the people, many of whom would never hear these great speakers, a chance to see and hear for themselves. There is no doubt at all about the value of such a plan. The community is benefited and the thoughts and opinions of the people widened.

There is always plenty of good music. The meetings open with Scripture reading and prayer, and close with prayer and benediction. The hymns are printed on a four paged folder and are certainly unique. They are called "The Songs of the New Evangel," and are poems selected from Foss, Markham, Longfellow, Hosmer, Wilcox, Meredith, Gannett, and Robert Whitaker himself. These poems are sung to old familiar church tunes.

Such a week's series of meetings could be held in any city not too far away from railways or jitneys. If one does not care for such a variety of topics and views he could have a program calculated to emphasize some special theme. In the conference referred to it is the plan to have one special lecturer who carries a regular connected course through the entire week. We are sure that Mr. Whitaker would be glad to send you a sample program if you would write to him and enclose a stamp.

COMBINED SERVICES FOR THE SUMMER.

The following item from Stafford Springs, Conn., is very suggestive for summer work:

"The churches of Stafford Springs have tried a new experiment in combining all their congregations — mid-week services included—through the mid-summer months and saving all expense of engaging outside preachers.

Each pastor was responsible for an entire month, thus giving longer vacations and not allowing any Sunday to pass without a preacher nor were the sick and sorrowing left without any adequate pastoral provision."

"SPECIAL REQUEST."

Many a pastor's heart and patience have been strained almost to the breaking point by frequent absences and empty pews during the warm Sundays of early summer. Rev. Thomas Harper, D. D., pastor of a Spokane, Washington, church, placed the following notice in his church calendar during May:

A Special Request

From the pastor is that until school is out and the vacation period begins in earnest, you be present in the services of the church as regularly as possible. It is rather disappointing on a beautiful Sunday morning to find a number of the pews partly empty.

A POWERFUL TRACT.

There has come to us from the City Temple, of Greenville, Texas, a striking folder entitled "That Empty Pew." It has an illustration on the front cover and an advertisement of the church and its work on the back. We suspect the stock came from Woolverton, Osage, Iowa. The tract is strong and appealing, and we commend it thoroughly.

A PENNY A DAY PLAN.

It only takes 100 pennies to make one dollar! How often we squander them. There is great value in small things and the man who got up the scheme of saving pennies was a genius.

Someone has sent us a double card, one of which we reproduce here:

PENNY A DAY FOR 100 DAYS

•••••

I hereby agree to contribute One Penny each day for 100 Days to be applied to the Building Fund. I also agree to have it ready for the appointed collector in three payments—Dec. 20, Jan. 19 and Mar. 1.

The card attached by perforation is a statement about collections and is as follows:

Penny a Day for 100 Days.

As you have agreed to contribute One Penny each day for 100 Days to be applied to the Building Fund, I, as a collector, will call for your offering on Dec. 20, Jan. 19 and March 1. Please have it ready.

SOMETHING NEW: A SUGGESTION BLANK.

On the calendar of the Trinity Methodist Episcopal Church of Berkeley, California, we find a "Suggestion Blank," which reads like this:

Suggestion Blank.

If you have a suggestion regarding our church, tell us. If you have a good idea, send it in. Please write it here.....

Signature.....

This is a splendid suggestion and might work out to great advantage in many churches. Try it.

OBSERVE LUTHER YEAR.

Protestant churches generally may well afford to observe the Luther year! The Protestant Reformation has meant much to the world. Rev. E. H. Gerhart, pastor of Zion Lutheran Church, Ashland, Pa., has issued a unique folder in the form of a calling card (when folded up) advertising his church and presenting a series of sermons on the Reformation.

He has arranged his Wednesday evening meetings throughout the entire year under the general title, "The Word of God and Luther." The topics are arranged in groups as follows:

- 1. Faith Series.
- 2. Christian Home Series.
- 3. The Lord's Call.
- 4. Cross and the Church Series.
- 5. Reformation Series.
- 6. American Series.
- 7. Prophet Series.
- 8. Doctrine and Life Series.

Anyone desiring samples should write to Mr. Gerhart enclosing postage.

A LETTER TO NEW CONVERTS.

The following letter, printed on a card and bearing a picture of the minister (no town being given) has come to our desk. It is a good idea and we reproduce it here as a suggestion which may be adapted to local needs:

Dear Friend:

You have today definitely committed yourself to Jesus Christ, and have publicly acknowledged him as your Lord and Saviour. Jesus says, "Him that cometh unto me I will in no wise cast out." You have come to him—he does not cast you out—therefore, you have accepted him. Do not trust your feelings in the matter. Take his word for it.

The next step is to unite with some church. If you desire to do so, we shall be happy to have you join our church, but if you prefer some other church we will not urge you to unite with us. Do not think that you have to be perfect before you can join the church. We do not become members of the church because we are good; but because we want to be good, and the purpose of the church is to help us to that end. Do not hesitate to join the church for fear that you will not be able to hold out, for it is the purpose of the church to help you do that very thing.

May God richly bless you and keep you and may your Christian experience grow richer and stronger every day that you live!

Sincerely your friend,

Psalm 37:5.

"TEN TIMES TEN" CAMPAIGN.

At Lima, Ohio, Rev. C. S. Bucher, pastor, is in the midst of a "Ten Times Ten" campaign, in which the men are competing with the women for ten weeks for the largest number of points. The record is made on:

1. Attendance upon the regular services.
2. Preparation—study of prayer meeting topic and Sunday School lesson.
3. Invitation—bringing another or inviting another to one or more of the services.
4. Visitation—calls on strangers, sick members of the church.

There are a possible 100 points to be made by each. Some of the members are pledging themselves to make a perfect score, 1,000 points. Already the attendance at prayer meeting has doubled and the morning congregation has increased one-third.

SERMONS FOR THE TIMES.

Rev. H. K. Booth, Long Beach, Cal.

The Ideals of the Pilgrims.
The Foundation of the Republic.
The Passing of Sectionalism.
The Melting-Pot of the Nations.
American Institutions.
The Rise of Democracy.
The New Americanism.

A SPLENDID PRAYER MEETING PLAN.

The First Congregational Church of Redlands, California, has been having at its Thursday evening prayer meeting a series of familiar discussions of "Aids to the Growth of the Soul."

The aim has been to help busy people to think more deeply about religion. The first topic was: "Taking Time to Think as an Aid to Soul Growth." The people were asked on the Sunday before to think of the topic and its divisions, and to be prepared to answer a question. The divisions were:

1. What do we mean by the soul? How awakened? How atrophied?
2. How has the war altered the sense of values for people in Europe; how can we in America likewise get it?
3. Why do so many fill every free moment with secondary interests? Should every one have a thought-out plan of life?
4. How can the art of concentrating the mind be gained?
5. How far is it wise to think about our souls?
6. Is it well to take a regular time daily for such thinking?
7. Do you approve of memorizing each day a verse of scripture or poetry?
8. How would a right sense of values affect our attitude towards our possessions, activities, pleasures, talk?
9. Is the ability to realize the unseen and spiritual a matter of temperament, or can it be developed?

Another evening the topic was: "The Bible as an Aid to Growth of the Soul." The outline was:

(a) A biographical study of a Biblical character, noting his preparation for his work, qualifications, difficulties, achievements, secret of influence, e. g., David, Peter, Paul, Joseph.

(b) Word studies by marginal references or concordance; e. g., Peace, love, joy, etc., or Bible songs, Bible promises, etc.

(c) Memorizing specially helpful passages, a verse a day and thinking about it during the day.

(d) Reading in a foreign language or in a modern version like Moffatt or Weymouth or Twentieth Century.

A second evening on "The Bible as an Aid to Growth of the Soul," had the following questions:

1. What common reasons for not reading the Bible? Why do you read it? Can you give examples of spiritual power of those who were great Bible readers?
2. What is the best time for daily Bible reading?
3. What version do you prefer, and why?
4. With what attitude of mind is Bible reading most conducive to soul growth?
5. How make the Bible a real book for help in daily living? What method have you found helpful?

SUGGESTIONS FOR COMMENCEMENT TALKS.

Many of our readers will be giving commencement addresses this month and would probably be glad to know of these helpful books. "Love and Loyalty," by Jenkin Lloyd Jones. University of Chicago Press, Chicago. This is a collection of delightful commencement addresses delivered at the Abraham Lincoln Center.

"The Gospel of Good Will," by W. D. Hyde (Macmillan), ought to be suggestive. "A Student in Arms," by Donald Hankey, is really a study of "Democracy and Religion on the Battlefield." It is one of the most suggestive books of recent times.

SUBSTITUTE WORKERS FOR THE SUMMER.

For a long time we have advocated the securing of a special corps of substitute workers for the hot weather. There are always a number of people in every church who are going to remain in town all summer and if secured in time they might be able to take the places of the teachers and others who are leaving for vacations.

SOMETHING DIFFERENT FOR DEVELOPMENT FUND.

The Congregational Church of Mittineague, Mass., has put out a collection envelope for church improvements. The suggestion made on the envelope is "Payable Little by Little," and this is the way it is put:

As much as convenient before August 1st.
Some more on or before September 5th.
Some more on or before October 3rd.
Balance on or before November 7th.

Total Pledge.....

A GOOD PLAN FOR BIBLE READING.

We have recently been reading of a Sunday School teacher who succeeded in interesting a class in reading the Book of Proverbs. It is entirely new to us and we want to pass it on. The story was written by Lee McCrae, Claremont, California, and is as follows:

In order to form a habit of daily Bible reading in her class of young ladies, who really wanted it, but were given to forgetting, the teacher at the beginning of the month suggested that they all choose the Book of Proverbs with its thirty-one chapters, and each day read the one that carried the date number. Thus, if a girl "forgot" on the fourth, she read the fifth chapter the next day, merely marking the omitted one with a pencil O.

At the end of the month they reported their number of O's. It proved to be a fine scheme, for each knew every day the place where the others were reading; so, whatever her past failures, she could keep in touch, while gradually the habit was being formed and the O's themselves were therefore omitted.

FOUND ON A CHURCH CALENDAR.

The Lutheran Tidings, of Boulder, Col., carries the following item that might well appear on every church bulletin in this country:

"Some one has suggested that an excellent way of celebrating the 400th anniversary of the Reformation would be to read the Bible through from cover to cover during 1917; it would mean the reading of five chapters every Sunday, and three chapters every day. Let at least one chapter every day be from the New Testament. And the suggestion deserves more than a passing notice; it is worthy of a place in our practice. The Protestant Reformation restored to us an open Bible; let us see to it that the Bible in our home is open."

KINDS OF SERMONS WANTED.

Amos R. Wells.

I want gospel sermons, presentations of religion, not lectures on current history, science, philosophy, and psychology.

I want to hear a man who is in earnest, all on fire with some truth. It moves me quite in proportion as it has moved him.

I want to be treated as a sinner, a poor, trembling, needy sinner; for that is what I am. I need strength for temptation, the assurance of salvation, the victory of regeneration. I don't want the polite hypocrisies of the parlor.

I want also to be lifted out of myself into thoughts and emotions as wide as the world, as deep as life, as long as eternity. I want to be made to feel the vastness of God's plans, and the splendor of his goodness in allowing me a part in them.

I want to be brought nearer to my brothers, my knowledge of them increased, my sympathy for them deepened, my sense of obligation toward them quickened. I want to be made a man among men.

In order to all this, I want the sermon to come from a man, a warm-hearted, earnest, human, heroic man. He may have some glaring faults, but he must have these virtues.

And especially, in order to all this, the sermon must put me in touch with Jesus Christ. It must make me realize his presence in the world, in my life. It must make him the predominant factor in that life. This includes all the rest.

Oh, ministers of the living God! Yours is the task, the opportunity of opportunities. We are the sheep, and you are the under-shepherds—with what a Shepherd over us all!

A UNION SCHOOL OF RELIGIOUS EDUCATION.

Wherever possible Sunday Schools should unite in maintaining a training school for teachers and officers. Such a plan has been worked out in many cities. Fitchburg, Mass., has a successful school of this kind at the present time.

Seventeen Protestant churches are united in the movement, some of them coming from surrounding towns. More than 100 people are enrolled as pupils. Seventy of the leading representatives of the educational, civic and religious interests of the community are endorsing the school as its patrons.

A board of religious education has general supervision of the plans and work of the school. Arthur W. Bailey is its director. The school offers six full courses within three and a half years and at the end a diploma is given. The pupils are enthusiastic in their work and the school has already become a great success.

A SUCCESSFUL MONEY RAISING CAMPAIGN.

Rev. J. W. Reed, Janesville, Iowa.

We installed the duplex plan here this year and it is working about as nearly perfectly as anything human can work. In previous years this church was unable to pay its way and accumulated a debt of several hundred dollars. At the beginning of this year we set about to install the every-member plan. We left no stone unturned. For five weeks everything worked toward a definite day on which the campaign should close.

Charts and literature were used; personal letters were sent to the entire constituency; sermons on stewardship were preached; canvassers were trained and the campaign ended with an enthusiastic church supper. On a given day teams of men covered the entire constituency. The result is that our budget was met in full. Our benevolence money is sent away monthly, salaries are paid when due, the old debt is already half paid and at the present rate will be cancelled by the close of this year.

A VALUABLE VOLUME REPRINTED.

The younger ministers of this generation may not be aware that "Church and Parish Problems," edited by Washington Gladden, has been reprinted in an attractive form. The Thwing Company of New York has rendered a good service to us ministers by doing this piece of work. It will be found refreshingly up-to-date though the first publication was in 1887.

FOURTH LESSON FOR BEGINNERS IN THE CHRISTIAN LIFE.

We have been printing a series of lessons for young Christians for use in Pastor's classes. The fourth installment is as follows:

The Source of the True Life.

1. Who is the source of the true life? Acts 17:28; James 1:17; 3 John 11; 1 John 2:29.

2. Who is God? Matt. 23:9; Matt. 5:45; Acts 17:28; Matt. 6:9.

3. What is God like? 1 John 1:5; 1 John 4:8; John 4:24; John 3:16; Heb. 12:29.*

4. Where is God? Acts 17:27; Psa. 139:7-10; Luke 17:21; Rev. 21:3.

5. Can we see God? No: John 1:18; 1 Tim. 6:16; Col. 1:15. Yes: John 14:9; Heb. 11:27; Job 42:5.
6. Can we talk to God? Ps. 116:1-2; Ps. 34:6; Gen. 18:22-33.
7. Does God speak to us? I Sam. 3:1-10.
8. What does God require of us? Micah 6:8; Mal. 1:6; Matt. 22:37-40.
9. How can we know God? I John 2:3.
10. How can we know that God lives in us? I John 4:16.
11. How may we know that we have the true life? I John 3:14.
12. Where do we learn most about God? John 1:14; John 14:9; Col. 2:9.

*Note for Teacher—Explanation should, of course, be made that just because “God is love” he “burns up” all that is wrong and untrue (truth destroys untruth), and thus purifies and cleanses us. Fire is a widespread symbol of deity, cf. “God is light.”

A GOOD SHOT AT LIQUOR ADVERTISING.

Every minister should read “Informing the Publishers of Life” in the Union Signal for April 19, 1917, page 16. You will understand the reason when you read it.

SERMON LECTURES THAT DRAW THE PEOPLE.

Rev. Albert W. Palmer, of Oakland, California, has a way of interesting people on Sunday evenings by reviewing books or using biographies. The following series has proven very successful. The general theme was “What Five Men Made Out of Life.”

“John Muir; Mystic and Mountaineer.”

“John Hay; Poet, Patriot and Diplomatist.”

“Lyman Abbott; Teacher and Spiritual Pioneer.”

“Edward A. Steiner; Immigrant and College Professor.”

“Clarence Hawkes; Blind Man and Nature Lover.”

A GOOD WAY TO BUILD UP A CHURCH.

We have come upon a unique campaign card, 6x6½ inches, perforated at the top to allow the signing of a worker. When done the top section is torn off and retained by the signer, the balance being given to the minister. It was a plan for the Lenten season, but might be used at any time. We believe it to be a most excellent arrangement:

“Win One Campaign.”

God helping me, I will strive to Win One Member to active work in the kingdom of my Lord and Master during this Lenten season. Through prayer, invitation to accompany me to the regular and special services of St. Mark's Church, and by personal talk as far as possible, I will make an effort to securewhose address is..... for membership in St. Mark's between now and Easter, 1917.

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” Daniel 12:3.

(This part to be kept by the signer.)

.....

In this work it is not a question of any person's past history or church connection, the question before us now is whether the persons named below are NOW IN ACTIVE CHURCH WORK AND RELATIONSHIP. It is not of great importance as to what denomination they may have formerly belonged to, or even if they have never belonged to any, it is our work to do what lies in our power to win them for Christ and his service now.

The name of the person who is to be the object of my special efforts is..... and the address is..... My name is.....

To help my pastor get in touch with other families and individuals, I am happy to call his attention to the following persons or families, whom I have reason to believe are not now actively at work in any church, nor are they attending the services of any church regularly:

Name..... Address.....

Name..... Address.....

Name..... Address.....

Name..... Address.....

Name..... Address.....

Name..... Address.....

THE FIRST EVERY MEMBER CHURCH.

The first Christian church—the Church of Pentecost—was an every member church. Study it in the second chapter of the Acts and it embodies every feature of the every member plan of today.

1—Every Member In Attendance.

“They were all with one accord in one place.”

How much we need a revival of church attendance today and that enthusiastic unity of spirit in worship which characterized those primitive Christians. The Every-Member canvass, rightly conducted, helps to bring this great blessing to a church.

2—Every Member Filled with the Holy Spirit.

“Cloven tongues like as of fire sat upon each of them and they were all filled with the Holy Ghost.”

This is the one supreme condition of power in the church. The Apostles and primitive disciples who had known Jesus in person had to wait for it. So must we, if we would have efficiency. What could not the church do, if every member were “filled with the Holy Ghost!” The Every-Member movement emphasizes this.

3—Every Member Witnessing.

“And all began to speak with other tongues as the Spirit gave them utterance.”

Spirit-filled disciples must, of course, speak out, and their witness will win multitudes from

the world. "There were added unto them about three thousand souls." The Every-Member movement sends out consecrated members, not simply to canvass for money, but to witness for Christ.

4—Every-Member Study of the Program of Christ.

"They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and prayers."

They met to study the doctrines of Christianity. They talked together of the Great Commissions which Jesus had given to the Apostles. They were fired with the vision of a world won for their Master. They sealed their enlistment in the great enterprise by "breaking bread and praying together." Then what happened?

5—Every-Member Consecration of Substance.

"All sold their possessions and goods"—"laid them at the Apostles' feet"—"had all things common."

There is never any failure to give when the disciples of Christ are "filled with the Spirit," and are full of the vision of world-conquest. Consecration of substance always follows the full consecration of self. Therefore the motto of this movement is, "Increased Christian Efficiency by Every-Member Consecration of Self and Substance." Finally there grew out of this—

6—Every-Member Visitation, Fellowship and Enthusiasm.

"They, continuing daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

"And the Lord added to the church daily such as should be saved."

Is not this the ideal which every pastor should hold up before his church. Let us take hold of the Every-Member movement not simply to get more money, but for this larger, worthier, spiritual purpose. Then we will get all things which make the church beautiful and powerful—spirituality, unity, worship, money, fellowship, enthusiasm.

The Ideal Church is an Every-Member Church.

From the bulletin of the First Presbyterian Church, Findlay, O. Rev. W. F. Dickens Lewis, pastor.

CONTESTS FOR HONORS.

In the Boys' Division of the Young Men's Christian Association of Brockton, Mass., they have a contest for monthly honors, both for "team honors" and "individual honors."

Here's How the Points are Secured:

- Attendance at Gym Class, 1 point each class.
- Attendance at Bible Class, 3 points weekly.
- Satisfactory work in school, 10 points monthly.
- Satisfactory work in Sunday School, 10 points monthly.
- Gymnasium test, 10 points monthly.
- Game tournaments, 10 points monthly.

Bible study test, 10 points monthly.

Reading and reviewing books (limit two books), 10 points each.

Getting new members, 10 points each.

Church attendance, 5 points weekly.

Home Bible reading, 1 point daily.

April and May, native trees, birds and wild flowers, ½ point each.

Membership in "24-Hour-a-Day Club," 1 point weekly.

Individual Honors.

An honor badge is given to the boy in each division scoring the greatest number of points each month.

Get a record card at the desk each month and keep a record of your points.

Your teacher signs the card for your school work. Your Sunday School teacher for your attendance at Sunday School. Your mother or father for home Bible reading and church attendance.

To get points on reading books, a short review of the book must be written and handed in.

Names of boys securing 100 points or more in any monthly contest will be placed on the Roll of Honor.

The team having the largest total of points for the season will have names engraved on the championship shield.



INCREASE YOUR ATTENDANCE By Using ILLUSTRATED PRINTING

It's Church Printing with the 20th Century Touch

On receipt of 25c I will send you a cluster of the brightest and brainiest church printing you have ever seen. Many in beautiful colors. Worth many times the price for ideas and suggestions it contains

JOS. E. BAUSMAN, CHURCH PRINTER

542 East Girard Avenue, Philadelphia

PRINTING for CHURCHES

SAVE money for yourself and your church by using our Printed Supplies for churches. We have cards for almost every occasion in church and Sunday School work, church calendars, weekly offering envelope system, the duplex envelopes, pastor's holiday convocations, motto cards, topic cards, birthday cards, class pins, novelty invitation folders, and lots more that you will be glad to know about. Write for our new catalog today.

The Woolverton Printing & Publishing Co.
OSAGE, IOWA

ILLUSTRATIVE DEPARTMENT

A SERMON WITHOUT ILLUSTRATIONS IS LIKE A HOUSE WITHOUT WINDOWS

Illustrations From Recent Events

Paul Gilbert

A Radical Change of Sentiment. ((584))

Acts 17:32, 34; Acts 16:30; Luke 3:10.

Dr. Hugh Black says that some time ago when he visited a certain state university where he was to speak at a convocation, he asked the chancellor what he should talk about to the students. The chancellor, though knowing well that Dr. Black's specialty was religion, answered, "Anything except religion." "Four years later," continued Dr. Black, "I was again on a visit to the same university, where I was to address the student body. I asked the same chancellor the same question as to what I should talk about. He answered, 'Talk about anything just so it is religion.'"

Rasputin and the Imperial Family. (585)

Isa. 8:19; 2 Kings 23:24; Jer. 23:32.

The doctor attending the Russian heir-apparent once discovered in the patient's bed, pressed close to the little fretful body, a dirty peasant's shirt. To his indignant question the emperor answered that he had himself placed the garment there. The doctor understood and was silent. The imperial daughters have also worn Father Gregory's shirt as a fetich. "It is not," said one of Russia's old race of fighting men, whose name became famous in the Turkish war, "it is not that the fellow is a wizard, but that our imperial family have the superstitions of the peasants."

Rasputin became a trusted agent of the empress in matters reaching beyond the palace walls, and this was so widely recognized that open lament was made at the beginning of the war to Princess T., who happened to be in Austria, that Rasputin had, by ill-fortune, not been at court during the crisis; if it had been, it was said, Russia would never have declared war. Rasputin himself made the same boast: "Ah, if I had been with him, Nick would never have gone to war. But since it happened, I said to him, 'You must command our army, Nick! Go on to the front!' and so I sent him there." —From the New Europe.

Gratitude Made Him a Christian. (586)

Heb. 13:15; Col. 1:12; Rom. 2:4.

J. W. Moodie, a British Christian worker, related this incident in a recent number of the "Life of Faith."

The bulk of the audience had gone, but the man with the Victoria Cross remained. On reaching his side and grasping his hand, I invited him into the leader's room. Sitting down, he said, "I am sorry I could not get a decision card." "Do you wish one?" I asked. "Ever since God brought me through the hail of lead and shrapnel, I have wanted to be a Christian,"

was his reply. Soon he signed the card, pledging his allegiance to Jesus Christ, as Lord and King.

Later on, I learned how he had won the Victoria Cross. It was among the Ypres salient, north of Kemmel, on a cold December day, under an awful bombardment of lead and shrapnel, the Second Battalion of the Royal Scotch held their own from morning till noon. Across the field for many hundred yards the dead and wounded lay. At last they gave ground, and in their retreat our hero brought in a wounded sergeant, and he himself was hit in the leg. Out again the fair youth went, and brought in another, and again he was wounded in the left arm, which now hangs lifeless by his side.

Throw a Rope.

((587))

Phil. 4:3; Acts 16:9; Mark 9:22.

Alexander McKenzie, of Cambridge, was for many years the honored and useful president of the Boston Seamen's Friend Society. In one of his sermons he gave this bit of personal history: "My father was a sailor. I was a boy when he came back from a three years' voyage. The ship had been signaled from far away and a friendly officer of the customs let me go down in his boat to meet her. As we drew near the ship I stood in the bow and at length could see my father leaning over the side of the ship watching our boat. When we came near enough I waved my cap. He saw me and called out to one of the men, 'Throw a rope to my boy.' The sailor threw the rope and in a few moments the boy was in his father's arms. It was a simple thing, but many a time since have I heard that voice, that command which had become entreaty, and it has become the voice of the Father in heaven watching some child of his who needed to be brought near to him. I have heard the word and loved it and tried to make it God's word to me and the inspiration of my life. 'Throw a rope to my boy.'"

"Until I Am Mustered Out."

((588))

Rev. 2:10; 2 Tim. 4:7.

General Frederick Funston, who died quite recently, has been described by his superiors as absolutely fearless. Ever ready to plunge into danger, he cared little whether his force equaled that of his opponent. One day, the story goes, when it appeared certain the Filipinos would destroy three companies under Funston's command, General Harrison Gray Otis inquired of the colonel how long he could hold his position. "Until I am mustered out," Funston replied, and he made good.

Heroic Treatment.

(589)

Heb. 12:11; Lam. 1:3; Jonah 2:2.

In a wreck that occurred on the Atlantic coast several years ago in the midst of winter weather, a survivor, Mrs. Feldman, related how her life and that of a companion were saved through the heroic work of her husband.

"All night long," said Mrs. Feldman, "my husband kept beating the other woman and myself to keep life in our bodies. Then he would seize us and make us walk up and down, holding on to him. He never gave up. Most of the others were stiff and sat down to die, but my husband would not give up. He told me I must keep alive. Miss Gallup could not keep walking and finally fell down and lay between two dead men on the raft. We could not get her up, but my husband kept beating her all over her body.

"Waves swept over us constantly and we were covered with ice. Some of the people prayed. We could see the lights all the time, but not a single boat. We shouted, but there was no answer. All we could do was to pray. Finally, when we had almost given it up, we saw a fishing boat and knew we were safe."

Succeeds After a Thousand Refusals. (590)

Luke 18:7; James 5:11; Luke 11:8.

Miss Viola Trueman, of Roxbury, Mass., was married on March 28th to Harry G. Farnum, of New York. Owing to the difference in their ages, Miss Trueman's father refused to give his consent to the marriage, but finally gave in to the persistent wooer. "Her father tried to laugh my plan down," declared Mr. Farnum, "for something like eleven years. Now, however, he knows I was serious when I first proposed. I believe I have been refused Viola's hand by her father at least 1,000 times."

A New and Novel Protest Against Booze. (591)

1 Thess. 5:8; Prov. 21:17; Rom. 13:13.

From Joplin, Mo., comes the latest plan to defeat the booze business:

John Barleycorn has been recruiting his ranks for generations from among the men who labor far below the surface of the earth, deep in dark mines and far from sunlight. But old John's adversaries, daily closing in, have aimed a charge at his farthest depths. Leading the foes in a new drive is Jesse M. Short, Joplin mine operator.

His plan is simple. It consists merely of printing across the face of every check issued by the Short Land and Mining Company, of which Mr. Short is president, "Not negotiable in any saloon."

One may deny the effectiveness of the plan. But that one does not know Mr. Short. Neither does he know how to deal with the men who spend their lives at the bottom of a mine. For instance, an employe of Mr. Short's company might receive his check and propose buying a drink before going to his home. Then, this soliloquy:

"Huh! The boss's against drinkin' and he's tryin' to find out who of us is hittin' the stuff. I've got a pretty good stand in. Better wait till I can cash this check out at the grocery!"

The grocer is paid when he cashes the check, and the miner takes home some money to his wife and babies. He may drink the next day, but the pay day spree is ended for the men who are ashamed to have their bosses find out they spent some of their money for booze.

A Little Poetic Justice. (592)

Matt. 21:42; Num. 15:31; Acts 7:58; 28:31.

George Kennan, the greatest American authority on Russia, told before a great audience in New York the other evening the real story as to why the Russian army, thought to be the mainstay of reaction, joined the revolution.

Mr. Kennan was in Tokio during the Russo-Japanese war, when 12,000 Russian soldiers were held in prison camps. The idle men begged for something to read and Mr. Kennan and others secured the consent of the Japanese authorities to supply them with literature.

The literature, tons of it, was quickly forwarded, and the soldiers, free from censorship, learned for the first time the purpose of the Russian revolution.

There can be little doubt but that the seeds planted in 1905 bore their fruit in 1917. The Russian army which was thought to be the bulwark of autocracy, was really permeated with the revolutionary spirit.

And the man who supplied the money for the literature was a good American, Jacob Schiff, the New York banker, himself a Jew, and a staunch friend of his oppressed brethren in Russia. Did ever a revenge more finely square with poetic justice than that which Mr. Schiff took upon the oppressors of his race?—Decatur (Ill.) Herald.

Frank Selfishness. (593)

Gal. 6:2; Phil. 2:4, 21; Rom. 15:1.

A merchant living in Brookville (Ill.) resigned from the trusteeship of the Baptist Church. The newspaper in explaining the action frankly states: "This is in accordance with his policy of retiring from participation in activities which concern others than himself and his family." Mr. Smith evidently does not propose to be handicapped in living a down-right selfish life. He keeps company with a large crowd in spite of his desire for isolation.

(Continued from page 818)

plane. He will also find a group of the indifferent and careless—the fellows whose best ideal of life so far is to have a good time.

And the man who would have his college career count for strengthening college ideals can at once identify himself unmistakably with the more serious group. That does not mean, of course, that he needs to cut himself off from the others, but he can make them know that he lives definitely by another rule.

Perhaps at the first it may seem irksome to keep always studying one's college behavior with a view to shaping every action for the good of the society in which one lives. But this is the only way anybody lives an influential life in any society, and if a boy asks for influence in the world outside of college, he might as well begin so in college.—Nolan R. West.

Heroic Deeds by Heroic Youths

The Loyal Drummer Boy. (594)

1 Cor. 6:19, 20.

An English drummer boy was made prisoner during a rebellion long ago in Ireland. His captors wished him to play a tune on his drum. He refused. "We will kill you if you don't," said one. "I don't care," answered the boy. "Well, if you don't play a tune on it, I will," said one of the soldiers, stretching out his hand to take the drum. In an instant, with an angry flash of his eye, the lad leaped through the drum-head, breaking it to pieces, shouting, "The king's drum shall never be beat by rebels"—and fell pierced though with the bayonets of the enemy.

O youths, act the brave part of this little soldier. Never let your powers or your bodies, which are God's, be used in the service of Satan. Hugh Macmillan.

"He Did His Best." (595)

Mark 14:18; Eccl. 9:10.

The Northwestern University at Evanston, Ill., had for many years a volunteer life-saving crew among its students which became famous. On September 8, 1860, the *Lady Elgin*, a crowded passenger steamer, foundered off the shore of Lake Michigan just above Evanston. One of the students gathered on the shore, Edward W. Spencer, a student in Garrett Biblical Institute, saw a woman clinging to some wreckage far out in the breakers. He threw off his coat and swam out through the heavy waves, succeeding in getting her back to the land in safety. Sixteen times during that day did young Spencer brave those fierce waves, rescuing seventeen persons. Then he collapsed in a delirium of exhaustion.

While tossing in delirium that night he cried over and over to his brother, "Did I do my best? O, I am afraid I did not do my best!" When his brother tried to quiet him by saying, "You saved seventeen lives," he would reply, "O, if I could only have saved one more!"

Ned Spencer slowly recovered from the exposure and exertion of that day, but never completely. With broken health he lived quietly, unable to enter upon his chosen life-work of the ministry, but exemplifying the teachings of Jesus Christ in his secluded life. He died last February in California, aged eighty-one.

In a notice of his death one paper said that not one of these seventeen rescued persons ever came to thank him. He risked his life and gave up his life hopes for them without one word of appreciation being returned.

This seemed such rank ingratitude that we wrote to Mrs. Spencer to ask if the paragraph were true. She replied: "The statement is correct. Mr. Spencer never received any thanks from anybody he succeeded in saving, nor any recognition from any one of them." She adds that the general confusion, the exhaustion of the rescued as well as of the rescuer, were probably all responsible. "My husband always took this view of the situation and never manifested any feeling of resentment, and I am sure he felt none. He did his best with no thought of reward or appreciation."

When one recalls that his supreme effort

meant a shattered life—at least physically and in plans—it seems that this attitude is more heroic than was the great exertion of his youth.

God Knows. (596)

Prov. 15:3; 1 Cor. 4:5.

One dared to die; in a swift moment's space
Fell in war's forefront, laughter on his face.
Bronze tells his fame in many a market place.

Another dared to live; the long years through
Felt his slow heart's blood ooze crimson dew
For duty's sake, and smiled. And no one knew.

Faith in God. (597)

Heb. 11:8.

Dr. Schauffler, of New York, says:

A boy in my Sunday School, about fifteen years of age, a son of a liquor dealer, came to me and said, "Father says that I have got to serve the bar now on Sundays. What will I do?" I said, "My boy, what do you think you ought to do?" He said, "I ought not to serve." "Well," I said, "I have nothing to say to you." Then he said, "But father says if I don't serve the bar on Sundays I can pack and get out. What do you think I ought to do?" I said, "What do you think you ought to do?" He said, "I ought to pack and get out." "Very well," I said, "I have nothing to say to you excepting, when your father asks you to serve his bar you answer respectfully, and say, 'Father, I will do anything for you that is not contrary to the laws of God and man, but that is contrary to both.'" I never told the boy I would care for him; I simply threw him back on his own sense of duty. The next Sunday the command came to serve the bar, and the suggested reply came. The boy's father angrily said, "Then march!" So my boy put up all that he had in a red handkerchief, and marched out into the streets of New York, with no place to sleep and nothing to eat. Now I say that was grander faith in God than the faith of Abraham when God told him to go out into a land that he knew not; for Abraham went with his flocks and herds, and my boy had not a single mutton chop or a single place to sleep in. So he marched

A Boy With Moral Courage. (598)

Josh. 1:7.

Almost a century ago a boy went to the city of New York to carve out his own fortune. He had learned the printing trade in the country town in which he was brought up, and he had had a thorough training in a simple Christian home.

He found work in one of the largest offices in the city. One Saturday afternoon he was given a long "take" of copy which he could not possibly "set" without working on Sunday. He gave it a glance, and said: "I will work on this till twelve o'clock tonight, and finish what I can; but I cannot work tomorrow."

"Then you'll lose your place," said the foreman.

The boy took the copy to his employer, and told him that he had been taught to reverence the Sabbath, and that he would resign his situation rather than violate his conscience. His

employer could not but respect such a spirit and he never again required him to work on Sunday.

That boy was John Harper, the principal founder of the publishing house of Harper Brothers, a house known the world over.

Boldness. (599)
Prov. 28:1.

Andrew Hislop was a lad of seventeen in Scotland in the days of persecution. To the cottage home of his widowed mother there crept one day a fugitive from the hills, one of the prescribed Covenanters. She gave him shelter, and there in a short time he died. . . . The grave was discovered and the widow's house was pulled to the ground. The lad Andrew was seized and sentenced to death. The guns were loaded, and the boy was told to pull his bonnet over his eyes. But he refused, and stood confronting his slayers, with his Bible in his hand. "I can look you in the face," he said. "I have done nothing of which I need to be ashamed. But how will you look on that day when you shall be judged by what is written in this Book?" He fell dead, and was buried among the Craighaugh brackens and heather.—Australian Sunday School Teacher.

A Heroic Chinese Boy. (600)
Acts 20:24.

When the foreign inhabitants of Peking were besieged in the grounds of the British embassy by the Boxers in 1900, several messengers were sent to Tientsin for help, but not one ever reached Tientsin. Meanwhile the besiegers were shelling the place. The siege lasted fifty-six days, and during the first ten days one hundred and ten in the legation were killed or wounded. A boy came to the rescue—a boy dying with consumption. Rev. Dr. Frank Game-well, who had charge of the work of fortification, tells the story. It was a hundred and sixty miles to Tientsin and back, and when the boy volunteered, they told him he never could make the journey. He would die of exhaustion, or they would catch him and kill him. But the boy answered he was bound to die soon, anyway; he would try it. Dressed as a beggar, they let him down in a basket from a fifty-foot wall to the ground below. He hid in the corn-fields by day, going as fast as he could all night, and in this way, begging alms now and then to keep up his character of beggar, he made that terrible journey, carrying the news of the peril of the foreigners to the commanders of the troops in Tientsin, and insuring safety for all.

Christian Courage. (601)
Josh. 1:9.

Dr. Wilfred Grenfell, the Labrador hero-doctor-missionary, soon after he became a Christian, was at a religious meeting when all were asked to stand up "who were not ashamed to be called followers of Christ." Dr. Grenfell had not the courage to stand up before his college comrades and confess Christ. But suddenly one boy stood up. "The fellowship of pluck, of what seemed to me real courage, was exactly what I needed," Dr. Grenfell said; "my chains were broken and I got up, a step I can

never be sufficiently grateful for, no, not to my dying day."

Cowardice. (602)

The Sunday School lesson was about Peter and his denial of his Master. The boys were very positive in their opinions. "The coward," said Harry, "after being with Jesus for three years, and then cruelly deserting him at the time when he most needed his friend! I know that I should have been faithful at any cost!"

Several weeks passed; and one Sunday Mr. West noticed Harry seemed depressed, and he did not appear as interested in the lesson as usual. After the school was dismissed, Mr. West asked Harry to walk home with him.

"Well, Harry, what is it?" he asked.

Harry looked very serious as he said, "Do you remember, Mr. West, what I said about Peter a few weeks ago?" Mr. West nodded his head.

"I am worse than Peter ever was. Yesterday some fellows from our school went fishing. You know Mr. Warren; the boys called him a hypocrite, and said that his profession of Christianity is only a cloak to hide his meanness. The boys said that Christians were no better than other people, and they quoted irreverently from the Bible, saying things to which no Christian should have listened and remained silent! And I never said a word!"

BEYOND THEIR LIMIT.

The drill-sergeant, whose severity had made him unpopular with his troops, was putting a party of recruits through the funeral service. Opening the ranks so as to admit the passage of the supposed cortege between them, the instructor, by way of practical explanation, walked slowly down the lane formed by the two ranks, saying, as he did so:

"Now, I'm the corpse. Pay attention!"

Having reached the end of the path, he turned round, regarded them steadily with scrutinizing eye for a moment or two, then exclaimed:

"Your 'ands is right, and your 'eads is right, but you 'aven't got that look of regret you ought to 'ave."

RANDOM SHOTS.

I shot an arrow in the air; it fell in the distance, I know not where, till a neighbor said that it killed his calf, and I had to pay him six and a half (\$6.50).

I bought some poison to slay some rats; a neighbor swore it killed his cats; and rather than argue across the fence, I paid him four dollars and fifty cents (\$4.50).

One night I set sailing a toy balloon, and hoped it would soar till it reached the moon; but the candle fell out on a farmer's straw, and he said I must settle or go to law.

And that is the way with the random shot; it never hits in the proper spot; and the joke you spring that you think so smart may leave a wound in some fellow's heart.—Extracts from Walt Mason's book.

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. Frank M. Field, Rev. W. H. Marbach, Rev. Henry H. Barstow,
Rev. W. A. Canfield, D. D.

TAKING AIM: BACCALAUREATE ADDRESS

REV. FRANK M. FIELD

Text: "One thing I do, forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal." Phil. 3:13, 14.

I have often thought I should like to witness the launching of a ship; to see the great ocean liner or man-of-war slip down the well oiled ways into the water, the banners waving, the handkerchiefs fluttering and the crowds cheering. It must be an inspiring sight. Think of all that is represented in that great floating palace, the planning of the architect, the skill of engineers, the toil of workmen, the power of brain and brawn that has gone into getting her ready; and then think of the voyages which await her yonder below the sky line. For the thoughtful man it must be inspiring.

But if the launching of a ship be so full of human interest, how much more the launching of a life. So let the banners wave at this Commencement time. Let the congratulations be hearty; the well wishing sincere. It is one of the climactic events in the lives of these young people.

But my young friends, I am sure you have been looking beyond the day of the launching and you are expecting from me as one who has preceded you by a few years some words concerning the voyage upon which you are now embarking.

I was reading the other day of a young man who received his high school diploma with his class at the commencement exercises and then, to the astonishment of all, tore it up in his hands, not because he did not value his high school education, but because, as he explained, he did not want it to appear that he was depending upon anything to which he had already attained. I would not have you follow the example of his unusual act, but I trust you have already caught his spirit. I wouldn't tear up my "sheep skin," if I were you. You might want to show it to your grandchildren some day. Have it framed and hang it on the wall if you want to. It won't hurt anybody. I never felt inclined that way. But hang it on the wall if you choose. Some younger student might be inspired by it to remain in school and win a like trophy. But whatever you do, do not rest on your laurels.

"Forgetting the things which are behind and stretching forward to the things which are before, press on toward the goal." May I bring the example of the great man who wrote those words, a man who made his life count mightily for good? It was Paul, writing to the Philippians. "One thing I do—I press on toward the goal."

Now we might profitably occupy our full time considering the goal toward which Paul was

striving, for it was a worthy one, a goal of character, the noblest and highest to which man might attain; but I prefer rather to have you think of Paul as one who showed in his remarkable career the power of an all-comprehending aim in life, the power of an ideal to mold and fashion the life and to make for true success.

I. Purpose is the keystone of character. There can be no really noble character without it. The aimless life is anything but a worthy life. The trouble with the average youth who makes a failure of life is just this—he drifts. He is satisfied with the mediocre and commonplace. He lives his life on the same plane where he happened to strike the planet. He never thinks of striving for anything better. He has no lofty aim, no purpose in life.

A girl in a factory town left school at the eighth grade and went to work in the mill. A minister interested in her asked her why she had done this when her mother was able and willing to give her a high school education. She replied: "Because I wanted the money to buy better clothes than my mother could give me."

"But have you stopped to consider that five years from now you will be as now only a mill girl without power to attract or enjoy the kind of friends who are leaders in the best things? You are sacrificing years of the highest pleasure just for a few gowns and hats and ribbons."

But that was the extent of her ambition. She had no worthy purpose.

I said it takes purpose to go through school. It is so everywhere. It takes purpose to win in the larger school of life. Those who have made their lives count have been those who have been held steady by a steadfast purpose when tempted to grow weary or to turn aside.

II. Young people of this graduating class, I am hoping that in the breast of every one of you are the loftiest ambitions. I wouldn't give much for your future if you were lacking in ambition. But let me remind you that there are some ambitions which may appeal but are unworthy of you. I want you to seek the best things. While you are taking aim for the future, "Aim high." Be not content with anything less than the noblest and most worthy purpose. You have but one life to live. You want to make it the best. You will never transcend your ideals, but will probably fall a little below them; therefore place them high. Let your ideals be the highest you can possibly conceive, entirely worthy of yourself, your powers, your possibilities.

Such a high aim will require Self-Knowledge. You must know yourself as an animal. What are your physical powers and your physical limitations? Are there tendencies to weakness or disease which need to be counteracted? You will need a good physical machine to win out in

the struggle of life. Then you must know yourself as a thinking animal. What are your mental powers and in what direction ought they to be cultivated? Are you of a literary, mathematical, or scientific turn of mind? But you must not forget the soul, even more important than the body and the mind, and that you have spiritual powers to be cultivated. Know thyself.

But to attain this high ideal or even to set out for it you will need to think of not only what you are, but what you may become. Know your potential self, your ideal self; not only your present powers, but your possibilities. Everyone of you has known of possibilities of mental development and spiritual growth.

This kind of Self-Knowledge will most surely be followed by the most ardent efforts at Self-Improvement. "Neglect not the gift that is in thee," was Paul's wise counsel to Timothy. You have mental endowments which you have developed during these years of your school life, tussling with theorems, formulas, declensions and conjugations, and becoming acquainted with the best literature; but if you are seeking the highest development of your powers, you cannot stop here. To do so would be to end where scholars begin. You will go to college if you can, and let me say that, with few exceptions, you can if you want to; that is, if you want to bad enough. But whether you can go to college or not you will determine to get more education, even if you have to get it where so many others have done, at the "Fireside University." The important thing is not where you get your education, but that you go on enriching your mind.

This high purpose of Self-Improvement must include the spiritual life, for after all the worthiest aim of any life is the attainment of a truly noble character, and such a character is not to be had apart from Christian faith.

But now, in the second place, in choosing your ideals you must think of yourselves not only as individuals, but as parts of the great world of men and of women. You are the center of that world, to be sure, but the circumference is as wide as the planet itself. You must live with folks, work with them, play with them, deal with them in a thousand different relationships. You are a part of society and it is important that you have a high purpose and

aim that will govern your attitude to the people who cross your path.

Lacking such a fixed ideal, you will not go very far before you find your fellows jostling and crowding you in stiff competition; you will be tempted to gross selfishness and life will become for you a kind of football scrimmage in which you gain a footing by pushing back your fellowmen. Or you will find that men are weak and erring, many are not to be trusted, and you will lose your faith in all mankind.

What shall be my purpose concerning my relations to my fellowmen, you ask. I can answer in a few words. In stepping out into the world of folks hold ever before your mind this high ideal, that your attitude to the men and women with whom you touch elbows in the busy strife shall be not that of Cynicism, but of Sympathy and Service.

Sympathy. Remember that there is divine possibility in every man and you may be the means by your sympathetic interest in drawing it out.

Service. Ask not what can I get out of the world, but what can I do to make the world better. The true aim of education is to prepare you for better service. Someone has said that in Germany the aim of the university is scholarship; in England, of culture; but in America the aim is service.

So may you ever hold this high ideal of noble service ever before you, calling you to what Whittier calls "the dear delight of doing good."

Out there in the world somewhere there is work waiting for you, and if you come out of your life with the help of God and making your life count for the most possible in service to your fellowmen, I am sure that the world will crown your life with success and a higher Power will one day pronounce his "Well done, thou good and faithful servant."

There will be many times in your lives when you might be actuated by unworthy motives, but if you take as the ruling principle of life this lofty purpose of making your life count for the most possible to yourself, to your fellowmen and to your Heavenly Father, you will say, "I was meant for better things and I will not do this." And the power of a noble purpose will ever keep lifting your life away from the mean and the low.

Jack and The Colt: Children's Day Sermon

Rev. W. H. Marbach

Text: "Be sure your sin will find you out." Numbers 32:23.

How Jack wished he might hop into the wagon and go off to town with father that day! Since he could not do so, the next best thing was to see father get started. Just before he drove out of the gate, shouting good-bye to the mother and son, he turned to Jack and said, "Now, son, above all else, be sure to keep the orchard gate fastened, for sure as you live the colt will get in and nip and spoil the young fruit trees."

With good intentions Jack promised to keep the gate locked. But soon he became interested in his play. He roamed all over the

farm, then in the meadow. Soon he was having a fine time in the orchard. Then mother called. Off he was to the house. But one thing he forgot!

He never thought of that orchard gate until his father spoke to him at the supper table. "How about the orchard and the young colt, Jack!" Poor Jack! He did not mean to forget! Soon after supper he went out with father and to the dismay of both of them they found the young colt had slipped into the orchard and peeled the bark from most of the young fruit trees. There was little hope that the trees would ever grow again. Then it was

(Continued on page 827)

THE HOMILETIC YEAR—JUNE

G. B. F. HALLOCK, D. D.

CHILDREN'S DAY

COMMENCEMENT DAY

CHILDREN'S DAY

Fellow pastors, we cannot make too much of Children's Day. It presents a real opportunity. Old and young alike are in a receptive attitude. The day gives us a chance to present truths all, old and young alike, need to hear and know and heed. Let us not fail to keep all the exercises reverent and in good taste. At the same time they can be cheerful and bright and such as all will remember with pleasure.

Suggestive Texts and Themes. (612)

Snake Bites: (Temperance. "Look not on the vine when it is red. *** At last it biteth like a serpent and stingeth like an adder." Prov. 23:31, 32.

A Beautiful World: (Spring Sermon). "It shall blossom abundantly and rejoice with joy and singing." Isa. 35:2.

Your Face Strings, or How to Grow Beautiful: "They have made their faces harder than a rock; they have refused to return." Jeremiah 5:3. Every time your face strings pull they get a little stiffer, until at last the face settles down to the way that it is oftenest pulled. If you want to look angelic you must feel and do as the angels feel and do.

A Study of Light-Houses: "Thy word is a lamp to my feet and a light to my path." Psa. 119:105.

God Wants the Boys: "And the streets of the city shall be full of boys and girls playing in the streets thereof." Zech. 8:5.

God Wants the Girls: "Both young men and maidens; old men and children, let them praise the name of the Lord." Psa. 148:12, 13.

The Thief in the House: "Whoso is partner to a thief hateth his own soul." Prov. 29:24. The thief is sin. We let him in. Dissolve the partnership. Turn him out.

Models: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." Phil. 3:17. 1. What a model is. II. Models have much to do in shaping our life. III. Follow the best models.

Railroad Lamps: "Thy word is a lamp." Psa. 119:105. Green, white, red, etc. Watch the Bible lights and do as they direct.

Airy Castle: "Now Haman thought in his heart, to whom would the king delight to do honor more than to myself?" Esther 6:6. I. Castles, what they are. II. An airy castle is one built on vain wishes—no foundation—breaks up like a soap bubble. III. Boys' dreams. IV. Girls' dreams. Effects of novels. V. We live in a real world. Prepare for it. Lay good foundations.

Sowing and Reaping: "But God giveth it a body as it pleaseth him, and to every seed his own body." I Cor. 15:38.

Children of the Light: "Walk as children of

the light." Eph. 5:8. I. Children love, the light. II. God is called the light. Jesus is the light of the world. III. Light gives color. IV. Light makes beauty and happiness. When God's light shines into our hearts we praise him.

Picture-Taking: "Can the Ethiopian change his skin, or the leopard his spots? then may we also do good that are accustomed to do evil." Jer. 13:23. Habit. Your picture taken when well dressed. Suppose if taken when you had that ugly face yesterday. Leopard's spots fixed. You are making a picture that cannot be changed.

Keeping House in the Heart: "My son, attend to my words: keep them in the midst of thine heart; for they are life to those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:21-23. I. Playing housekeeping. II. The heart is the house in which the soul lives. III. A house is built to give comfort, is furnished. So the heart will have feelings, loves, plans. IV. God wants to help us to furnish the heart with good feelings, good loves, good plans. Ask him to help you furnish your house. V. A house must be clean and tidy. VI. A soul that keeps house in the heart must have good food. A feast in the heart when God's salvation is received. VII. A house wants good company. Keep out the bad. Ask Jesus in.

Storms In Life: "A refuge from the storm." Isa. 25:4. I. Storms of sin. II. Storms of passion. III. Storms of trouble. IV. Storms of danger. V. Storms of sorrow. VI. God is a refuge from the storm.

How to Be a Man: "When I became a man, I put away childish things." I Cor. 13:11. Boys, be men. Not smoking men, not drinking men, not indolent men—these are blots on manhood—but be noble, true, godlike men.

Hold the Fort: "Endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2:3. Describe a fort. The heart is a fort very much like that. I. It has gates and drawbridges. II. It has enemies seeking to enter—ear-gate, eye-gate, mouth-gate. Take care of the gates of the heart.

Life in a Powder Mill: "But he knoweth not that the dead are there; and that her guests are in the depths of hell." Prov. 9:18. Describe a powder mill and the uses and characteristics of powder. The girl or boy who goes with bad company is in a powder mill of danger. "Lead us not into temptation."

The Moss and the Moisture. (613)

"He that is faithful in that which is least is faithful also in much." Luke 16:10.

There was once a great forest on a mountain side with a brook flowing through it. One morning all the different things in the wood

thought they would tell what they could do.

The oaks told how they were so strong that they were made into boards, which made the great ships that sail over the ocean. The pines told how their straight tall trunks made the masts of the ships. The firs spoke of the pleasure they gave at Christmas time to many happy children. The violets and ferns told of the joy they brought to those who picked them. The brook spoke of its good work in watering the meadows. All the other things in the wood had spoken, but the mosses were still silent.

"What do you do?" asked the trees and flowers.

"Our work is very small," was the answer. "We can only catch the little drops of water and hold them, so that when the sun shines not and the brook dries we may give you moisture."

Theirs was humble work, but how useful! So a little child may do a humble work and fill a small place, and still be very useful. This is a good Children's Day lesson. Learn to be faithful. Be faithful in that which is least. Then when you grow older and have larger things to do you will be faithful in that which is much.—H.

Some Wise Hold-Ons. (614)

"Stand fast in the Lord." Phil. 4 : 1.

1. Hold on to your hand when you are about to do an unkind act.

2. Hold on to your tongue when you are just ready to speak harshly.

3. Hold on to your heart when evil persons invite you to join their ranks.

4. Hold on to your virtue—it is above all price to you in all times and places.

5. Hold on to your foot when you are on the point of forsaking the path of right.

6. Hold on to the truth, for it will serve you well and do you good throughout eternity.

7. Hold on to your temper when you are excited or angry or others are angry with you.

8. Hold on to your good character, for it is and ever will be your best wealth.

Lesson for Parents on Children's Day. (615)

"And whoso shall receive one such little child in my name receiveth me." Matt. 18:5.

Christ estimated children by what they might become in this world and in the celestial realms. He knew that each little babe might unfold immortal powers for its blessedness and his glory.

Every cradle is a prophecy of a mysterious and wonderful future. Each little traveler is knocking at the door of opportunity and is in the arms of Christ, as well as its mother's, receiving his kiss of blessing, his words of welcome in the great family of the heavenly Father.

The child in faith, trust, simplicity and love is like those of the kingdom of heaven. Doubt, treachery, fear and jealousy have not yet soiled the whiteness of the child heart. Wicked parents have often been kept from crime because they hesitated to taint the names of their children, and many a father and mother have been led by little hands into the kingdom of righteousness, "for a little child shall lead them." As a mother loves, so Jesus loves; as a father pities, so the Lord pitieth his children."

If all Christian parents would consecrate their children to Christ as Hannah did Samuel

and Monica did Augustine, millions of young people would be saved from evil ways. A child can love the Saviour almost as soon as it loves its mother. A great divine once said that if he could have a child till it was six years old, no one could ever win it away. If the church would win the world, it must win the church would win the world, it must win the children first. How sad that many hold the children off till they wander away, thinking that the lambs are too young to be housed in the fold of the Good Shepherd!—E. W. C.

How the Toad Changed Clothes. (616)

There was a toad living in a garden which Lloyd called his own, and he fed it with crumbs every day. He liked to watch it as it hopped among the plants, darting out its bright red tongue to catch any small insects which came in its way.

One day Lloyd ran to his mother in the greatest excitement.

"My toad is trying to get his skin off!" he cried.

It was true; when Lloyd and his mother reached the toad they saw him pulling his skin up over his head in much the same way that a little girl would take off her high-necked, long-sleeved apron, only it was harder work for him to do it. But he tugged bravely away with his fore feet until he was free, and then what a bright new coat he displayed! And he looked so proud of it!

The toad did that about as easily and quickly as some boys and girls sometimes change their temper and disposition. The toad looks better when he changes his clothes, but a boy and girl looks far from better when he or she changes mood from kindly to cross, from cheerful to gloomy. Isn't it funny, that we can learn lessons even from toads. And while speaking of these curious little fellows I may as well tell you another toad story.

If you poke about the corners of a garden you will soon understand how the stories of toads imprisoned in a solid rock arise. You hardly ever find a toad in its chosen retreat without wondering how it managed to get in and how it proposes to get out again, and our ancestors enshrined this batrachian habit in the phrase, "toad in a hole," as the name of a dish in which a piece of meat is baked inside a batter, with no visible means of entrance or exit. This peculiar faculty of the toad for burying himself without leaving a trace behind is due to his trick of burrowing backward, as a crab does, his strong hind legs shoveling the earth forward until he is covered.—H.

Followers as Children. (617)

"Be ye therefore followers of God, as dear children." Eph. 5:1.

The admonitions which Scripture addresses to its readers are remarkable for the high and noble ends at which they aim. They all tend toward perfect purity of affections, and holiness. But they are also remarkable because of the motives which they inculcate for every good action. They place before the highest and grandest examples. Not only the saints of God are held up to us as patterns of correct and virtuous living, but God himself and Jesus Christ are proposed as models for our conduct. It is as if we were to be incited not only in

an abstract way by the sublime goal for which we are to strive, but also in a very concrete manner by the excellent company which we are to join.

The word that has been translated "followers" in our text really means "imitators." The apostle wants Christians to reflect God himself in their lives. In the original state the divine image adorned man. It was lost in consequence of the fall, but it is restored in us by divine grace, which not only absolves us from guilt but reclaims us from the wreck which sin has made of all our powers. Living under grace means living under an influence that makes men God-like, that conforms them to the image of the Son of God.

Another remarkable feature of the admonitions of Scripture is the tenderness with which they are ringing. In this text the apostle addresses the Ephesians as "dear children." How much love can a parent convey only by those two words, and what a strong impulse to obedience do the children receive from them! In this text God does not issue a peremptory demand in stern voice, but he puts his arms about us as it were and says: "You know how much I love you; now show that you love me by being like me."—W. H. T. D.

Buying Your Opportunity. (618) **Children's Day Sermon.**

"Redeeming the time." Eph. 5:16.

The word rendered here redeeming means to purchase, to buy up from the possession or power or any one. It means to recover our time from waste, to improve it for great and important purposes. Let me give you an example which I am sure will interest all the boys and girls and may have a lesson for the older people here too.

Some years ago, a great artist in mosaics lived and worked in Italy. His skill was wonderful. With bits of glass and stone he could produce the most striking works of art—works that were valued at thousands of dollars.

In his workshop was a poor little boy whose business it was to clean up the floor and tidy up the room, after the day's work was done. He was a quiet little fellow, and always did his work well. That was all the artist knew about him.

One day he came to his master and asked timidly: "Please, master, may I have for my own the bits of glass you throw upon the floor?"

"Why, yes, boy," said the artist. "The bits are good for nothing. Do as you please with them."

Day after day, then, the child might have been seen studying the broken pieces found on the floor, laying some on one side, and throwing others away. He was a faithful little servant, and so year after year went by and found him still in the workshop.

One day his master entered a storeroom little used, and in looking around came upon a piece of work carefully hid behind the rubbish. He brought it to the light, and to his surprise found it a noble work of art, nearly finished. He gazed at it in speechless amazement.

"What great artist could have hidden his work in my studio?"

At that moment the young servant entered the door. He stopped short on seeing his mas-

ter, and when he saw the work in his hands a deep flush dyed his face.

"What is this?" cried the artist. "Tell me what great artist has hidden his masterpiece here."

"Oh, master," faltered the astonished youth, "it is only my poor work! You know you said I might have the broken bits you threw away."

The boy with an artist-soul had gathered up the fragments, and patiently and lovingly he had wrought them into a wonderful work of art.

Do you catch the hint, little people? Gather up the bits of time and opportunity lying about, and patiently work out your life mosaic—a masterpiece by the grace of God.—H.

A Famous Ladder. (619) **Sermon to Children.**

The parsonage at Epworth, England, was on fire one night and Samuel Wesley, the father, rushed through the hallway to the rescue of his children. Seven children were out and safe on the ground, but one remained in the burning building. That one awakes and finding his bed on fire and the house crumbling, comes to the window and two or more peasants make a ladder of their bodies, one standing on the shoulders of the other, and down the human ladder the boy descends—John Wesley.

It is impossible to say how much depended on that living ladder throughout the world with its millions of men and women, blessed and saved, and all the agencies of the Methodist church at home and abroad, stand as a result of the great and gracious work done by that human ladder in that ever memorable hour. That stairway of peasants' shoulders is an example of ten thousand good results achieved by kindly and timely human influences exercised in circumstances of danger and pressing need. The human agency, properly directed, is one of the most potent forces in every phase of the world's life, and by it and through it in every age the most beneficent results have been achieved.—Rev. William Harrison, D. D.

Room to Smile. (620)

The primary class met in a wee little room, and one day there were so many, many children that they had to sit very close together to get in at all. One little girl was afraid that her white dress would get mussed up, so she began to scold about how crowded it was. The little girl next to her was having a happy time, and she was so glad to have a great many children there that she did not mind the crowding, so she looked up and said sweetly: "We have room to smile, anyway."

A crowded Sunday School is a good thing. Let us crowd our Sunday School with young people like you until there shall be only room to smile.—H.

The Little Clover Seed: Children's Day Lesson. (621)

It was only a tiny seed on what had once been a fragrant white clover blossom. But there had been cold winds and frost and snow, and the white blossom was withered and brown. Then one day came a fierce north wind, and away flew the clover seeds, some going this side of the road, and some the other.

One little seed stopped at last on top of a huge pile of cinders beside the railroad track,

and there it lay all through the long winter. When the warm sunshine of spring came, the little seed sent a white root down between the cinders where there was a tiny bit of earth, and it pushed up some little green leaves toward the sun.

There was nothing else fresh and green on the high cinder pile, but the hardy little clover grew and spread and made a dainty bit of beauty all by itself. Fast express trains and rumbling freight trains went thundering past day after day, but few of the many eyes looking out of the windows noticed the fresh bit of green on the black cinder pile.

One afternoon when a train stopped near the cinder pile, a tired woman looked out and saw the clover plant. The little plant seemed to say to her, "Never mind if you do have to live in a place that isn't just what you would like to have it. Do the the best you can to make it beautiful and to cover up the ugly things."

"So I will," she said, and she carried in her heart the thought of the brave little clover plant that was doing its best to make the world beautiful and happy.

Boys and girls can learn that lesson too, as well as grown people.—H.

Tell the Children a Story. (622)

Jamie had caught cold in some way, and was very stiff in consequence. "I think, when I had my bath yesterday," he said, "somebody must have put starch in the water."

Here's another story. It is about a little joker.

"Father," said the little boy five years old, "I saw a lion and a lamb lying side by side in the meadow this morning."

"Tut! tut! James, don't tell me such stories," said the father.

"I tell you I did," persisted the child, "but it was a dandelion."

A three-year-old miss became interested in a peculiar noise and asked what it was. "A cricket, dear," replied the mother. "Well," remarked the little lady, "he ought to get himself oiled."

The Chameleon and the Porcupine. (623)

A chameleon once met a porcupine, and complained that he had taken great pains to make friends with everybody, but, strange to say, he had entirely failed; and now he could not be sure that he had a sincere friend in the world.

"And by what means," said the porcupine, "have you sought to make friends?" "By flattery," said the chameleon. "I have adapted myself to all I met; humored the follies and the foibles of every one. In order to make people believe that I liked them, I have imitated their manners as if I considered them models of perfection. So far have I gone in this that it has become a habit with me, and now my very skin takes the hue and complexion of the thing that happens to be nearest. Yet all this has been in vain, for everybody calls me a turncoat, and I am generally considered selfish, hypocritical and base."

"And no doubt you deserve all this," said the porcupine. "I have taken a different course, but I must confess that I have as few friends as you. I adopted the rule to resent every injury, nay, every encroachment upon my dig-

nity. I would allow no one even to touch me, without sticking into him one or more of my sharp quills. I determined to take care of number one; and the result has been, that, while I have vindicated my rights, I have created a universal dislike. I am called Old Touch-me-not, and, if not as much despised, I am even more disliked than you, Sir Chameleon."

An owl who was sitting by and heard this conversation, put his head a little on one side, remarked as follows: "Your experience ought to teach two valuable lessons. One is that the world looks upon the flatterer with contempt and aversion, because he seeks to secure some selfish object by making dupes of others; and the other is that he who resents every little trespass upon his rights and feelings is sure to be shunned and dreaded by all who are acquainted with his disposition."

"You, Sir Chameleon, ought to know by this time that honest candor is far better than deceitful flattery. And you, neighbor Porcupine, ought never to forget that good humor is a better defense than an armory of poisoned quills."

The old owl has a lesson for us all. It is one it would be well for us to learn on this blessed Children's Day.—H.

Pity the Unloved Children. (624)

"Whoso shall receive one such little child in my name receiveth me."

A lady visited an asylum for friendless orphan children, watched the little ones go through their daily drill, superintended by the matron, a firm, honest woman, to whom her duty had evidently become a mechanical task. One little toddler hurt her foot, and the visitor, who had children of her own, took her on her knee, petted her, made her laugh, and kissed her before she put her down. The other children stared in wonder. "What is the matter? Does nobody ever kiss you?" asked the astonished visitor. "No, that isn't the rules, ma'am," was the answer. A gentleman in the same city who stopped to buy a newspaper from a wizened, shrieking newsboy at the station one morning, found the boy following him every day thereafter, with a wistful face, brushing the spots from his clothes, calling a car for him, etc. "Do you know me?" he asked at last. The wretched little Arab laughed. "No, but you called me 'my child' one day. I'd like to do something for you, sir. I thought before that I was nobody's child."

There are unloved children in the world—far too many are heart-hungry for love. Remember the love of Christ for the children.—H.

An Address to the Flowers. (625)

White daisies, golden buttercups and dandelions, sweet rosebuds, and all beautiful flowers, do you know where you are? I will tell you. "This is none other but the house of God." Do you know why you are here? I will tell you. "To make the place of his feet glorious." In olden time it was said, "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box, together, to beautify the place of my sanctuary."

Now, in these later days, we seek "the rose of Sharon and the lily of the valleys," "the apple-tree among the trees of the wood;" we

go where "the flowers appear on the earth, and the vines with the tender grapes give a good smell;" and, bright flowers, green leaves, and tender vines, we bring you here to beautify our sanctuary on this our Children's Day. On this day we "consider the lilies of the field, how they grow;" and as we look around upon all these lovely flowers, we say, "Even Solomon in all his glory was not arrayed like one of these."

Bright flowers, sweet flowers, what lessons of trust have you for us, in this our sanctuary, on this our Children's Day?

(Let a few clear, well-trained voices respond:)

"If God so clothe the grass of the field, shall he not much more clothe you? Therefore take no thought, saying, Wherewithal shall we be clothed? Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

The Wicked Old Witch. (626)

Once upon a time there lived a queen who was both beautiful and good. The people called her the Fairy Queen. Every year she gave a feast, and anybody who had suffered a wrong came to the feast, told the Queen all about it, and she would send her brave knights to help them out of their distress.

One year an old man came to the feast. He wore a long black coat, and in his hand he carried a staff. He told the queen that he had come to her on behalf of his people. He said that a wicked old witch had come to the place where he lived, and was doing many evil things.

Now, there was present at the feast a strong, handsome knight. The Queen called him before her, and instructed him to go with the old man, and rescue his country from the power of the wicked witch. So they set out together.

When they came near to the land where the old witch lived, the knight drew his sword, and following the old man, began to hunt for the witch. After a long search they found her lying on a bed of lovely moss.

The knight crept up softly, and threw a net over her, thus making her his prisoner. He led her off. As they traveled on, wild beasts rushed out at them, but the old man in the long black coat touched them with his staff, and behold! the beasts became men. They had all been men once, but the wicked old witch had turned them into beasts.

What do you think became of the old witch? Well, she escaped from the knight, and is still living. I saw her the other day. Her name is Sin. This wicked old witch turns men and women, boys and girls into beasts. She makes some like pigs—they are greedy; some like foxes—they are sly; some like bears—they are cross; some like cats—they scratch; and some like dogs—they bite.

But there are other people whom this wicked witch does not turn into beasts, they are too small for that, so she makes them into fleas. It is hard to put your finger on them, but you know they are around because of the discomfort they cause.

I wonder if the wicked old witch has made you greedy like a pig, or sly like a fox, or cross like a bear; or scratchy like a cat; or has she made you just a mean little flea?

Well, if she has turned you into any of these nasty things, I know of a Great Magician who can turn you back into noble boys and sweet girls. His name is Jesus. "Thou shalt call his name Jesus," said the angel, "for he shall save his people from their sins."—Rev. Wilbur McKee.

A Self-Winder. (627)

Tommy, whose uncle was a farmer, had been spending his holidays on the farm. One morning, anxious to amuse the youngster, his uncle took him round to make a tour of the land.

In the yard they came across a small retriever puppy, who was whirling round and round chasing his tail.

"Oh, uncle," cried Tommy, "what kind of a dog is that?"

"That's a watch dog, Tommy," replied his uncle.

"Oh, I see," continued the little lad, "I suppose he is winding himself up now!"

Boys, you can make an application of that story. Be a self-winder. If you are a watch be the best kind of a watch—a self-winder.

About Making Wishes. (628)

Once upon a time, some children wished for some things they saw some other children have, and which were denied them. They did not stop to consider how much else they had to be thankful for, or what were really the best things for them to wish for. In looking longingly on what others possessed, they failed to get any good out of what they already had. So their grandmother told them a little story of a wood-cutter and his wife, who once entertained a stranger who came to their house asking for something to eat. The stranger, on leaving, turned into a fairy, and gave them three wishes, as a reward for their kindness. Falling into the habit of wishing for the first thing he could think about, the man said: "I am so hungry I wish I had a yard of black pudding for my dinner." Instantly, to their surprise, there appeared the pudding upon the table. The woman angered at such a foolish wish, just as thoughtlessly said: "I wish the pudding was on the end of your nose." The last wish left them had to be used, of course, to get the pudding from off the man's nose. So these people were no better off than before. That is very much the way with a great many of our wishes. They are either foolish, or unnecessary, or impossible, or positively harmful.

An old proverb says: "If wishes were horses, then beggars would ride." To go about simply wishing, is to go about begging, without as good a chance of obtaining. By all means, let us wish for the best things, as therein are our ideals of life formed; but we must also strive to make our wishes possible of fulfilment, by uniting the practical with the ideal. As Mr. Emerson says: "Hitch your wagon to a star." Wishing only comes easy enough, but we must do things that will enable us to realize our best wishes.

We must also make our wishes prayers; make them of such a character, that we can ask our Heavenly Father to grant them to us, as the desires of our heart, and that the things we wish for may be used for the highest ends. In this way one of the wisest kings that ever

lived obtained his wish. God (and not a fairy) gave to King Solomon his choice of whatever he should wish, and he chose wisdom and knowledge. "And God said to Solomon, Because this was in thy heart and thou hast not asked riches, wealth, or honor, nor the life of them that hate thee, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king, wisdom and knowledge is granted unto thee, and I will give thee riches and wealth and honor, such as none of the kings have had that have been before thee." (2 Chron. 1:11, 12).—Rev. F. G. Curtis.

What a Little Girl Prayed. (629)

A little girl was once talking to God before she went to sleep at night, and this is a part of her prayer:

"Dear Lord, bless all the folks in the world, no matter how little they are."

What a beautiful thought this little girl had. We may be sure that her prayer was answered, for the Lord cares for all his children no matter how young they may be. Little children are the lambs in Jesus' flock, and not one of them is ever overlooked by our heavenly Father.

Greeting. (630)

'Tis Children's Day, from heart to heart

Let joy, let joy responsive ring;

While here we come with grateful love,

To praise the Children's King.

—Mary Louise Butler.

The Happiness Flower. (631)

Did you ever find the Happiness Flower?

It isn't so hard to find—

It opens wide at the morning hour

In the meadows of Cheerful Mind.

But it sometimes grows in the sandy dust

That fills the desert of Care,

And down in the fields of Perfect Trust,

You will always find it there.

It's sweet as honey, the Happiness Flower,

Winter and summer the same;

On the Difficult Hills by Troublous Tower,

It shines like a very flame.

It never wilts in the glare of Pride,

Or breaks in the wind of Woe,

But softly under its leaves will hide

The light of its lovely glow.

If you ever find the Happiness Flower—

And it isn't so hard to find—

By the rainbow's end in an April shower,

Where the tears and the smiles are twined;

May it flourish fair in your garden ground,

Aglisten with Joy's bright dew.

May the sunshine of Love the whole year round

Lie warm on your Flower—and you.

Following "Dad." (632)

The superintendent of a large Sabbath school in an Eastern city discovered that quite a bright boy of seventeen years had dropped out of school and had not been in attendance for several Sabbaths. The superintendent made a note of the fact with the intention of calling on the boy, but the next Sabbath the boy appeared in his class. At the close of the school the superintendent went up to him, took him by the hand, and said:

"Well, Charles, I am glad to see you back in the class. Some one told me that you were

not coming any more."

"I said I wasn't, but dad joined the men's class a couple of Sabbaths ago and says he is coming right along, so I am sort of following dad by coming back myself. I've come back to say—at least as long as dad stays."

Nothing would have a better influence on the boys of a community than a class composed wholly of fathers. We hear of mother's classes, and now and then one hears of a father's class, but there are not nearly enough classes of this kind. In one school three brothers between the ages of fifteen and nineteen years, became members of the Sabbath School after their father had united with a class of men. The average young fellow is apt to "follow dad," and it is up to the father to walk as he should if the boy is to follow in his footsteps.

This is a Children's Day sermon for dad and an invitation to our new men's class.—H.

A Boy Worth While. (633)

Little "I will" was a very small boy with the sweetest face any one could wish to see, and under his white blouse, with its big, sailor collar, beat the sweetest little heart that ever grew.

Of course "I will" had another name. His "really truly" name he would have told you was Louis, but those who knew him thought that "I will" suited him better.

"Dear," mother would say, "will you run upstairs and get my scissors? You will find them on the sewing machine."

"I will, I will," would sing out the pleasant little voice, and in a twinkling the scissors would be put in mother's hand.

Or father would say: "Louis, gather up your toys; it is almost supper time."

"I will!" would come the smiling answer.

Dear little "I will!" He is a big boy now—big enough to study Latin and all sorts of other hard things, but the sunshine of his merry baby ways has never faded from his mother's heart.

What a pity there is not a little "I will" in every home!

A STRANGE MISTAKE.

Upon looking under his berth in the morning, a passenger on an east-bound train found one black shoe and one tan shoe. He called the porter's attention to the error. The porter scratched his woolly head in bewilderment.

"Well, an' don't dat beat all!" he exclaimed. "Dat' de second time dis mawnin' dat dat mistake's happened!"

A SLIGHT ACCOMMODATION.

Some time ago, before motoring became as popular as it is today, a man was driving a big car through a country section several miles from a town when he suddenly saw a man standing in the middle of the road.

"Hold on there, mister!" cried the man, wildly waving his arms as the car approached. "I want to talk to ye!"

"What's the matter with you country constables?" angrily shouted the autoist, bringing his machine to a standstill. "I wasn't going at the rate of even twenty miles an hour!"

"I ain't no constable, mister," was the man's answer. "My wife's been invited to a weddin', an' I wanted to know if you wouldn't let me have a litle gasoline to clean her white gloves."

COMMENCEMENT DAY

Commencement time is an exceedingly interesting period in the year. It is one of the privileges of pastors that so often they are called upon to preach baccalaureate sermons and to address classes in schools and colleges at the commencement occasions. The call thus to speak to young people and to older persons interested in the young offers a golden opportunity to inculcate truth of the highest spiritual import. Value these calls, brethren, and respond to them at your best. The material given below is intended to give aid in this direction.

An Educational Ideal. (634)

"It is designed henceforth that education shall be so diffused that there may not be a village with an ignorant family, nor a family with an ignorant member." This sentence, pronounced by an eminent educator as "worthy of being made the educational creed of every people," is of neither French nor German, English nor American origin. It sounds, indeed, like the educational idealism of Jefferson; but it is, in fact, the closing sentence in the rescript regarding education issued by the Emperor of Japan as far back as 1872. Suppose it yet remains an ideal, who will deny that it puts to shame the educational ideals of most of Christian America? Who, moreover, is prepared to disprove that out of this ideal and the efforts to give it practical application has sprung the new and the victorious Japan of today.—Southern Christian Advocate.

The Vital Thing In Life. (635)

It is one thing for an undergraduate to go out from his institution an expert in electrical science; it is quite another thing for him truly to discover the spirit of life itself, so that he is able to harmonize his expert ability with the broader and deeper life of the age in which he lives.—Century.

Train the Conscience. (636)

Mere intellectual education may be mere cunning, a sharp tool which a bad man can use as deftly as a good man. Conscience must be trained and enthroned as the crown of man, or he does not reach full personality, and conscience finds its only true and worthy goal in God. Education runs up into and loses itself in religion, and man is a complete personality only as he attains to the fullness of the stature of Christ.—Presbyterian Banner.

What Is Education? (637)

In this discussion the word "education" is used in its broadest sense of training for life. For using it in this way we have the most distinguished precedents. President-Emeritus Eliot has a strong address on "Education for Efficiency." President MacLaurin says, that "the end of education is to fit men to deal with the affairs of life honestly, intelligently and efficiently." Abraham Flexner says, that it is "a concrete device to facilitate the assertion of individual capacity in terms of rational activity." President Thwing says, that its supreme purpose is to equip the student for life. Professor Burton says, that "by education we mean all of the processes, within and without our in-

stitutions of learning, by which personality is developed."—Presbyterian.

A Cruel Schoolmaster. (638)

An indignant mother writes thus to the principal of an academy:

"Dear Sir: My son writes me that he has to study too hard. He says he has to translate fifty hexameters of Latin a day. I looked 'hexameter' up in the dictionary and find it a poetic verse of six feet. Now that makes 300 feet or 100 yards of poetry for my poor son to translate each day. I think about half a hexameter, or six inches, of this Latin is enough for a boy of his age."

The Moral Element in Education. (639)

There is not the slightest doubt that the moral element is the main thing in education. Of what real use can that culture be which is as cold as an iceberg and as mathematical as the multiplication table? An eminent educator truly says: "The need today is to reconstruct our education to make it focus on the building of positive and effective moral character. Moral education is not an aspect of education, but the integrating center of the whole."

Commencement Address. (640)

"The Highest for the Farthest!" Nothing would be more shameful than the cry, "The Highest for Myself!" Indeed, that would be a contradiction in terms. All supreme and lofty influences are betowed only upon bestowers.

Do you know what seems to me to be the best symbol of all that is best in the present tendencies of thought and action? It is the corrugated glass that is to be seen forming the upper third of so many shop windows. Why is it placed there? Its corrugations are so many prisms, bending the light from the street, that it may shine far back into the store. In the old days, with windows of plain glass, the light fell slantwise into the shop window, perhaps a few feet beyond. It was too strong there, and curtains must be lowered or cloth would fade. But the center and rear of the shop were dark. Now, thanks to the corrugated glass, the sunshine of the street is diffused in equal radiance through the store, and the most distant corners catch some of its rays.

The Highest for the Farthest! The sun, ninety million miles up in the sky, brought to every lurking-place of darkness, and shattering every gloom with its cheer. Nay, we are doing even better than that, for we are taking the coal, which is only the condensed sunshine of past ages, and we are grinding it up into electricity, and out of it we are making miniature suns, which transform to daylight the very blackest interiors of our business blocks.

It is all very characteristic of our times. In the olden days that corrugated glass would have become a telescopic lens, or a spectroscopic prism, which would have brought the highest, the sun and the stars, down to the eyes of some solitary astronomer. But now we know that the Highest is justly to be obtained only for the Farthest.

What do we mean by the Farthest? To whom shall ideals be taken, visions be carried?

Whither must we convey the very best that has been brought to us out of the infinite?

As the Highest for each one of us is continually changing, our Highest for tomorrow being always more lofty than our Highest of today, so the Farthest for each one of us is ever moving onward. Now it may be our brother or sister. Soon it may be our neighbor across the street. Before long it will be our neighbor in Japan or Natal. It is all a matter of outreach, and influence grows stronger with exercise as eyes grow keener with seeing. The Highest for the Farthest! And ever a Higher for ever a Farther.

To all the names bestowed upon our age I will add one more, calling it the age of sharing. Rich men, are least in theory, are now persuaded that it is a disgrace to die rich. No period before us has witnessed so lavish giving. The world's art treasures are gradually finding their way from private galleries to public museums. The world's books are at the hands of all in public libraries. Learning is shared in the public schools, and beauty in the public parks. Even in our materialistic land the old orders of knighthood are reappearing in almost numberless associations for the betterment of society, through which hundreds of thousands of devoted men and women are entering the lists against evil, and upbuilding the kingdom of heaven. The ages before us knew well the pursuit of the Highest; our age excels them all in the service of the Farthest.

And yet how few, how sadly few, are engaged in these endeavors! As we insist that the Highest is for all, so we must insist that all shall be for the Farthest. Sloth and selfishness are the enemies of the Highest. Selfishness and sloth are the enemies of the Farthest. But the law of all progress is that sharing shall follow gaining. As it was said to Abraham, so is said to us, "I will bless thee, and thou shalt be a blessing."

The fundamental differences among men arise from this sense of obligation to mankind. We are taught that the judgment, the awful day of separation, the day of final condemnation and final approval, separates not the ignorant from the learned, not the ugly from the beautiful, not the clumsy from the efficient, but the selfish from the unselfish, the hoarders from the givers. Always the men and the women whom the world reveres, though their world is only village-wide, are the men and the women that have not kept their good things, but have been their brothers' keepers. If it is true in the baser sense that the world is his who will take it, it is also true in the higher sense that the world is his who will share it. In the republic of God there is no patent of nobility but this, to recognize obligation. The moment that any man, perceiving that he is not his own, nor are his goods his own, sets out in any particular to spend and be spent for others, that moment he passes from the lower to the higher order of being. As the ultimate sin is selfishness, so the ultimate virtue is self-giving.—Rev. Amos R. Wells, D. D.

The Influential College Man. (650) On Leaving School and Entering College.

Every young fellow who has ambition enough to want a college course has dreams of becom-

ing in the days beyond his college experience—when he is "out in the world," as the common phrase goes—a man of influence and leadership.

Why, though, should he postpone those dreams till after college work is done? Why should he not count on being a man of influence in college? Suppose a boy going up to college should carry in his heart the hidden desire to begin right there his career of good influence?

What shall he have his eye on? Is it not that he will try to have his four years in school count somehow to make his institution a place more congenial to fine ideals of living?

Down at the fundamental base of things, the main reason why any conscientious man wants to live in the world a life of good influence, is simply because he does not want his generation to suffer, in the eyes of generations following, the reproach of having let the world slip lower during the period when he was alive. In place of that he wants his time to be credited with some gain if possible.

And looked at rightly, that motive in college ought to be immensely intensified, for it is concentrated into a briefer time and on a smaller group.

The challenge to live an influential life is much greater in college than in the world, since the power of one man's influence tells more quickly and more evidently in the special circumstances of college life. Generations are shorter there; society is more compact.

Students of years gone by have given the school certain traditions tending to high ideals. What student is willing to have it said that in his time those ideals were shattered and trampled down? Or if a different kind of students have blighted the institution with unmanly and debasing traditions, what honorable youth is willing to let it be said after him that in his time there was no improvement?

These remarks are, of course, not intended to encourage any prospective college student to start for school this fall with his thoughts set on showing himself there a mighty reformer. Anybody old enough to go to college ought already to have learned that presenting one's self anywhere as a person piously dedicated to setting other folks right is the very worst possible way to acquire influence.

Influence is not achieved or cultivated by pretensions to either wisdom or piety. It is attained instead by living a clean, simple, unassuming life of hearty brotherhood among comrades whom one loves and wants to be loved by—living patiently and quietly and helpfully until the circle one lives with has come to trust alike his sincerity, his unselfishness, his discretion and his sympathy. Then influence comes without need of seeking for it.

But the thing which a student entering college this fall or any other fall can resolve on from the first, is that he will put himself on the side of the best factors that he finds in his chosen school.

He will undoubtedly find a group of manly fellows who have set out to deal with life seriously and meet its obligations on the highest

(Continued on page 806)

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

PERSONAL.

Billy Sunday announced at the first tabernacle service in New York that he would retain nothing for himself out of the "freewill offering" to be contributed at the close of the mission, but would divide the whole sum between the American Red Cross and the army and navy department of the Y. M. C. A.—The Continent.

At the head of givers to war relief stands the name of the distinguished Jewish philanthropist of Chicago, Mr. Julius Rosenwald. It is estimated that Mr. Rosenwald has given \$20,000 a month for the last two years to various war charities. He is now pledging himself for \$1,000,000 more to be spent in Europe by the Jewish relief committee. Mr. Rosenwald's gifts are not now nor have they been limited to Jews. He is one of the most catholic of givers. Wherever there is oppression there he makes himself, so far as possible, felt.—Northwestern.

Dr. John Henry Jowett, pastor of Fifth Avenue Presbyterian Church, New York, accepted the call to Westminster Chapel, Buckingham Gate, London, to succeed Dr. G. Campbell Morgan who had resigned. Owing to the entrance of the United States into the world war, Dr. Jowett will remain in America for a few months if this is necessary before a successor can be found. He gives up an annual salary of \$18,000 for a much smaller one in London.

Dr. Jowett intimated that had the United States not entered the war he would have resigned at once.—Christian Work.

Dr. Caspar Rene Gregory, a native of Philadelphia and a noted biblical student, formerly editor of the Theologischer Literaturzeitung, Leipzig, and pastor of the American Chapel, Leipzig, was killed "somewhere in Germany or France" on April 9th.

The Moody Bible Institute of Chicago, has lent one of its professors, E. O. Sellers, to the International Y. M. C. A. for evangelistic service in the English camps. He gave some time last year to the Canadian camps.

A German submarine, in sinking a passenger vessel in the Mediterranean last month, did to death Dr. James Hope Moulton, scholar and saint, the pride of Wesleyan biblical scholarship, "a man of stainless Christian character, radiant unselfishness, warm-hearted and chivalrous affection." He was perhaps the leading authority on New Testament Greek, and both Edinburgh and Berlin had recognized his erudition by granting him their highest university honors. Indeed, he had no dearer friend on earth in the years before the German war-lords threw the world into confusion than Professor Adolf Deissman of Berlin. He had been visiting India in behalf of the Y. M. C. A., and was returning on a ship of peace, when he fell a victim to the unspeakable barbarity which the German Government authorizes its undersea boats to commit.

No. 52 Queen St., Edinburgh, is famous for its association with Sir James Young Simpson and the discovery of chloroform as an anaesthetic. It has been given to the United Free Church of Scotland by the estate of the late Sir Alexander Simpson and is to be used either as a home for missionaries or in connection with the development of an order of nursing sisters in the church.

The present English government is largely in the hands of non-conformists. Mr. Lloyd George is a Campbellite Baptist. Mr. Bonar Law is the son of a Presbyterian minister and is named after the Scotch saint, Andrew Bonar. Mr. Arthur Henderson is a Wesleyan lay preacher. Sir F. E. Smith was brought up a Methodist. Austin Chamberlain is a Unitarian. Doctor Addison, the Minister of Munitions, is a Presby-

terian; Mr. George Barnes, the Pension Minister, is a Congregationalist. The Postmaster-General, Mr. Illingworth, is a Baptist. The Minister of Labor, Mr. Hodge, is a Methodist and Mr. Hewart, the Solicitor-General, is sprung from Congregationalism.

NEWS.

The War Work Council of the International Committee of Young Men's Christian Associations propose to erect about two hundred Association buildings in the army camps throughout the country, each building to serve a brigade and to have a staff of five secretaries. The buildings will provide large meeting rooms for moving picture entertainments and concerts, correspondence facilities, rooms for educational classes, also games, pianos and phonographs. The buildings will be available for Roman Catholic and Hebrew services as well as for services under the direction of Protestant chaplains.

The raising of the \$3,000,000 necessary for the present year has been apportioned to the various states. One gift by the United States Steel Corporation of \$50,000 toward the fund was announced, this having followed individual gifts averaging \$4 each from more than 5,000 of the Steel Corporation employees.

The secretaries for this service are to be sought among the present employed officers of the North American Associations, ministers, professional and business men, upper class students of colleges, theological and other professional schools, who qualify on the highest physical, educational and social standards, who show leadership for work of this kind and have the sacrificial purpose. Where necessary, men will be given special preparation for the work before being assigned to definite responsibility. Special effort will be made to have the Association secretaries work in close co-operation with the Army and Navy chaplains.

The constitution of Illinois forbids the appropriation of public money to any sectarian institution. Last January Judge Jesse A. Baldwin, upon petition of a Chicago taxpayer, enjoined Cook County from paying to the Chicago Industrial School for Girls \$4,150.50, claimed from the county for the care of certain inmates for December, 1915. This school cares for Catholic children committed to it by the Juvenile Court and is wholly Catholic in its control. The maintenance of the institution comes chiefly from the public through the amount paid by Cook County, approximately \$48,000, the remainder, aside from about \$2,400 paid by parents or guardians, being furnished by the Catholic archbishop and testified to as being in the vicinity of \$18,000 a year. The Methodist ministers of Chicago recently passed resolutions calling for more effective legislation forbidding sectarian appropriations in accordance with this decision of Judge Baldwin. In a list of institutions receiving aid in 1915 from Cook County, to the amount of \$260,099, Protestant institutions received a total of \$6,773 and Roman Catholic institutions \$253,326.—The Standard.

With the awakening of China, a nation of 400,000,000 souls, is coming a steadily increasing demand for the machinery of civilization. The United States Steel Products Company is sending out yearly hundreds of thousands of dollars worth of rails and rivets. Thirty-six cities in China have electric light, of these the General Electric Company has equipped over half, and for the other cities it has provided minor equipment and apparatus. When the country finally awakes to the wealth of her mines, there will be an enormous business to be done in mining machinery.

There can be no doubt that the chief reason America's trade with China has remained almost static is that she has not sought it, that many of her merchants have sat in their Shanghai

offices waiting for the trade to walk in at the door instead of getting out like their competitors and hustling for it.

And Americans have many advantages in China. The chief one is the good will of the Chinese people. The thousands of American missionaries in China are partially responsible for this asset. Through their schools, churches and hospitals, they are creating a spirit of friendship that means much for us. The remission of a substantial portion of the Boxer indemnity has also reacted strongly in our favor.

Our work in the Philippines has also impressed the thoughtful Chinese. They have watched the advantages that follow the introduction of the little red schoolhouse and the baseball fan.

In the last four decades the trade of Japan has increased tenfold. China's awakening to Western civilization has been slower, but she offers rich rewards to those who will take the trouble to come and get them.—World Outlook.

Gifts for foreign missions in the United States in 1916 reached a point one and one-half millions beyond that of 1915. The total was \$20,429,440—\$1,135,505 coming from Canada. Methodists lead with \$2,764,898; Presbyterians come second with \$2,328,026; Baptists third, \$1,700,020. Through the American Board \$1,256,737 was contributed.—Record of Chr. Work.

The army secretaries rescue many a dollar for the home which otherwise would go to the brewer. Up to the first of January the Southern Field District Secretary of the Army Y. M. C. A. sent orders home at the request of the boys in khaki:

	Number	Amount
Brownsville	2,803	\$ 33,262.80
Corpus Christi	371	3,196.79
Eagle Pass	589	6,178.50
Laredo	2,403	32,390.38
Llano Grande	5,233	101,173.61
McAllen	1,959	31,536.92
Mercedes	118	1,990.87
Pharr	1,247	16,503.25
San Antonio	8,203	120,608.70
Total	22,926	\$346,841.82

TEMPERANCE.

The editors of the leading Methodist and Baptist publications are becoming aroused by the waste of food supplies by the brewers and distillers both here and in England. Concerning the war loans, the editor of The Christian Advocate (New York) asks, "Will England buy out her brewers with our dollars?" He adds:

"The latest reports from London indicate that the British government will reject the popular demand for 'Prohibition for the period of the war,' and is inclined to yield to the liquor interest's alternative, by nationalizing the drink traffic and compensating the brewers and distillers for taking over their business. This seems to be the Premier's present mind, and even such Christian ministers as Campbell Morgan and F. B. Meyer are quoted as favoring state purchase.

The remarks of Lloyd George to the deputation of Scottish Prohibitionists on this subject have dismayed the British friends of prohibition. They are not without interest to Americans. Our government is making immense war loans to the Allies. But we mistake the present temper of America if it will consent to provide the British Government with a single dollar for the purpose of going into the liquor business. Yet it is difficult to see where the Premier can secure the necessary millions in these pinching times, without drawing upon us. Forewarned is forearmed. The sentinels at Washington would best be on their guard!"

Concerning this problem the editor of The Watchman-Examiner says: "It is not surprising that the far-seeing and wise men of our nation are demanding of Congress and the President of the United States that by the enactment of a national prohibition law they stop a waste of food products that is so vast as to be almost incomprehensible. Political economists and statisticians are declaring that food products used in the manufacture of intoxicating liquors are sufficient to feed 7,500,000 men—in other words, that the grain used in the manufacture of liquor in the United States would produce 12,000,000 loaves of bread a day! Here is a chance to save 6,000,-

000,000 pounds of food material during the coming year without injury to a living man, woman or child. While we are preparing to save our food products by every sort of economy and sacrifice and by prohibiting the manufacture and sale of intoxicating liquors in the United States, might it not be well for the nations over the sea expecting our help to understand clearly that we shall have little pleasure in sending them food products to keep gaunt famine at bay, so long as they continue to permit their population to guzzle down their own food products in the form of intoxicating liquors, thus pauperizing their governments and making inefficient their working men and their soldiers. War prohibition in America would greatly influence the European nations that have been struggling with the liquor problem since the beginning of the war."

The Peruvian government is engaged in a movement to wipe out the manufacture, use and sale of intoxicating liquors in that country. The national government has offered a prize of \$500 gold for the best text-book teaching temperance, to be used in the public schools.

In his reply to a large deputation comprising advocates of prohibition and state purchase, Mr. Lloyd George made it clear that what holds the hand of the government is fear of the workers' attitude. It would be folly to ignore that aspect of the problem. When working men declare that "if there is no beer there shall be no work," government has to go warily, and especially in a time like the present. Reading between the lines of his speech, one infers that Mr. Lloyd George has abandoned his former belief in the practicability of prohibition, and is in favor of state purchase with a form of local option to determine whether there should be many, few or no public houses. Two things he said were specially noteworthy: "It is essential to the life of the nation that there should not be excessive drinking." "If drinking were reduced among the population, they would get in a few years more into the Exchequer by other means than they would by immediate Excise revenue."—Sunday School Chronicle, London.

Theodore Roosevelt, at Chicago recently, said: "The world is facing a shortage of food. Soon we in this country shall face a shortage of food. Therefore, let us use all the grain we have for food and not for intoxicants. Now that the war is on, let us forbid any grain or corn being used in the manufacture of intoxicating liquors."

How did the great throng receive this bombshell?

They stood up and cheered and clapped till the echo came back. There was no protest, nor apparent dissent. The colonel spoke with deep conviction that he was saying the words of truth and soberness, and all the people said amen.—The Advance.

The "Pro-German Traffic."

This is the appropriate name given to the liquor trade by the British Prohibitionists, who are demanding its immediate extermination as a means of hastening victory over the foreign enemy.

These reasons are given for classifying the liquor business as pro-German:

1. It weakens the efficiency of fighting men;
2. It slackens the output of munitions workers;
3. It destroys grain and sugar when food-stocks are running out;
4. It wastefully occupies shipping when there is not tonnage enough to supply the sea-girt kingdom with food;
5. It uses cartage and railway cars when transportation facilities are already overtaxed by the requirements of commerce and war.

Every one of these things gives aid and comfort to the enemy. No spy or traitor or infernal machine on English soil could fight Germany's battle so well. It goes on unceasingly, undermining British strength, whether or not the assassins of the sea and air ply their barbarous trade. Such traffic is the Kaiser's best ally, and America, for her own part, will soon find it so, unless she throttles it with the same strong hand which is sternly curbing the pernicious activity of the other enemies of her cause.—The Christian Advocate.

Yale graduate reunions will be "dry" this year if Ex-President Taft, a "Committee of 71" of Yale's most prominent alumni, and the senior class of Yale this year, have their way.

An appeal just sent out by Mr. Taft to 21,500 Yale graduates asking their support in a movement to reduce or entirely eliminate the drinking of liquor at class reunions to be held in June is based upon patriotic motives, with the view of influencing public opinion in favor of prohibition during the war.

The present Academic senior class at Yale voted to oppose the use of class funds to purchase alcoholic drinks at class reunions and other class gatherings.

GENERAL.

The world has shamelessly cultivated and pampered an insatiable sweet tooth. Sugar used to be a luxury. Witness now the soda-fountain and candy-store, which flourishes one to the square block in almost every American community. America does not not stand alone. England and Denmark are ravenous sugar-eaters. Spain and Italy alone seem to be moderate. Since 1880 the per capita sugar consumption in the United States has gone up from approximately forty pounds to ninety. In thirty-six years our national consumption has quadrupled. Cuba's sugar production this year exceeds the entire world's output of that staple fifty years ago.—Am. Review of Reviews.

Jesus loved folks. He was not afraid of social occasions and he could invest a dinner party with dignity and significance. This is your test of high character. For the most part dinner parties are occasions for vulgar display and trivial conviviality. Jesus is set forth in the gospels as accepting often the hospitality of his followers and friends; on every occasion the event is marked by conversation of refreshing and memorable kind. "Do you know," said one New York man to another, "that you dined with thirty million dollars last night?" "Well," said the other, "the talk was worth about thirty cents." Jesus thought too highly of human nature to waste the opportunity of social intercourse.—Northwestern Chr. Adv.

A minister once urged his congregation to leave the church silently after the sermon, meditating on it, without stopping to greet their fellow worshippers in the aisles or vestibule, lest the good impressions should be dissipated. But one day he overheard a poor woman say: "I went to that church hoping that some one would smile at me and make me forget the sadness at home, but they were too holy to be human." Next Sunday the minister confessed to his congregation that he had been mistaken. With all due reverence for God's house, if a smile or a cheery Christian greeting could spoil his message, there was something wrong with the message.—Adult Student.

I remember as if it were yesterday our first Cambridge party. At the threshold of the academic year Professor Norton had invited some friends to greet the new professors; it had been heralded to us as the chief festival event of the Cambridge season. The quaint, dignified home on the hill was dimly illumined by the mellow light of a few shaded lamps. There was some coffee and some lemonade, a few tiny brown-bread sandwiches, and, I think, some ice cream. I had not dined at home that night in the expectation of a feast, with an abundance of courses and wines as at evening parties in Germany; and yet when we drove home from Shady Hill my wife and I felt a joy and satisfaction such as few parties had ever given us before. We felt as if we had entered a truly spiritual community where the demand for high thinking and plain living was the life instinct. Where was that shallow and gaudy America, that vulgar and trivial America, that corrupt and self-seeking America, that noisy and sensational America, of which all Europe was talking? Had no one ever discovered the true soul of the American people?—From Hugo Munsterberg's unfinished autobiography, in *The Century*.

Reading matter for a literacy test for aliens under the new immigration law will be taken from the Bible, the Department of Labor has announced. "This is not because the Bible is

considered a sacred book by many people," said the department's announcement, "but because it is now the only book in virtually every tongue. Translations of the Bible were made by eminent scholars, and, what is more to the point, the translating was done by men whose purpose it was to put the Bible in such simple and idiomatic expressions in the various foreign languages as would make it possible for the common people of foreign countries to grasp the meaning readily and thoroughly." This is a noteworthy concession to the Bible.—*Zion's Herald*.

GOOD-BY TO THE MONARCHS.

A few years before the war an English professor wrote a book on the republican tradition in Europe and his conclusion was that republics had no future in the Old World. If Russia should now become a republic, China and Russia together would bring fully three-quarters of Asia under the republican form of government, while Russia, France and Switzerland would place the larger part of Europe under republican rule. Today one can travel through the North Temperate Zone for about three-quarters of the distance around the land surface of the earth and never see the flag of a monarchy. Start from Maine, across the United States, land in Vladivostok, proceed westward through Siberia and Russia to the Baltic Sea, and you will not find a monarch except in a prison or a tomb. It begins to look as if republics might have a future.—*Springfield Republican*.

The Plattsburg idea is national service. It is founded upon an appreciation of individual obligation for service to the nation in war as well as in peace upon a realization of the necessity of building up a better spirit of national solidarity.

Here in the Plattsburg idea you have fuel for the fire which will make America a real melting-pot, and such a melting-pot she must be if she is ever to go through the strain of any great national upheaval, involving a struggle with one of the great and highly organized powers of today. The Plattsburg idea and the Plattsburg spirit encourage arbitration, cultivate a desire for peace with honor, a belief that it is desirable to keep the peace if it can be kept without breaking faith. It tends to sweep away much of the fog of conceit and misinformation which has obscured our view, and to shatter many of the beliefs which a shallow teaching of history has built up in American youth. It is a conservative spirit. It teaches that the real sinews of war are not gold and numbers, but the bodies and souls of men trained and disciplined and backed up by a sense of individual obligation and a spirit of sacrifice, and that without the latter a people are but sheep ready for the slaughter, a mass without a soul.—General Leonard Wood, in *The Century*.

I had been complimenting a friend of mine on one his latest achievements. He answered: "Of course I got a lot of money for that job, but between you and me I'd do these things for nothing if I couldn't get anybody to pay me for them. I'd rather do them than eat."

The truth is that his income goes on rising—because those he works for keep bidding up for his services. What he meant was that he has found the secret of progress and enjoyment—namely, a field of activity to which he is suited and in which he is so interested and happy that he works as if he were playing. No wonder he performs miracles! Naturally he is glad to have the large sums of money he earns. They are a sort of crude measurement of his efficiency. They show in a rough way how other people estimate his value. But the main point is that he has found his niche and that he concentrates on his job for days and weeks at a stretch. All his thought is concerned with what he can put into his work—not what he can get out of it. Lucky man!—*American Magazine*.

The man to whom the world is so kind that he is contented bodily, is apt to be also fatally contented, morally contented with anything which seems easiest at the moment to his inclinations. Filled with material good, he wants no other good. And wanting nothing that is

good spiritually, he is of course open to evil that comes by.—Bulletin First Mennonite Church, Philadelphia.

* * *

A young man named Wallace Nelson was arrested in Brooklyn on the complaint of the pastor of the Tompkins Avenue Congregational Church, who said that Nelson had attempted to swindle him out of thirty dollars. According to the detectives this young criminal went to the public library when he reached his field of operations to read religious publications. From these he soon learned enough concerning clergymen in various cities to enable him to pose as a member of some congregation in another community, who was temporarily in need of funds. He referred in feeling tones to his "beloved pastor" and in the majority of cases, no attempt was made to test his plausible tale. Among the names of the ministers who were swindled by this means are some of the most distinguished clergymen in Brooklyn and in Manhattan.

One of the criticisms of the average clergyman is that he is "too easy." In attempting to practice the principles of Christian service, he is not infrequently victimized. It is difficult to draw the line in the matter of occasional charities. Every minister owes it to himself and to the cause which he represents, to investigate, with reasonable care, the claims which are made upon him. A good many charitably disposed people are fundamentally lazy and prefer to discharge their obligations by giving without proper investigation. Such a practice is bad and deprives those who really deserve help of the assistance which they need. The case of Wallace Nelson ought to be one of interest to every minister in the land.—Christian Evangelist.

* * *

What kind of a man ought a preacher to be? Paul uses a number of metaphors which set forth strikingly the work of the minister: (1) He is a nurse. I Thes. 2:7. (2) He is a vessel. II Tim. 2:21. (3) He is a workman. II Tim. 2:15. (4) He is a shepherd. Acts 20:28. (5) He is an athlete. I Tim. 4:7. (6) He is a father. I Cor. 4:15. (7) He is a soldier. I Tim. 6:12. (8) He is a herald. I Tim. 2:7. (9) He is a gardener. I Cor. 3:6. (10) He is a laborer. I Cor. 3:9. (11) He is an ambassador. Eph. 6:20. (12) He is a steward. I Cor. 4:1. (13) He is a bondsman. II Tim. 2:24. (14) He is a builder. I Cor. 3:10. (15) He is a servant. I Cor. 4:1.—Biblical Recorder.

* * *

THE MAN WITHIN WHILE. A Business Man's Prayer.

Teach me that 60 minutes make an hour, 16 ounces one pound, and 100 cents a dollar.

Help me to live so that I can lie down at night with a clear conscience, without a gun under my pillow, and unhaunted by the faces of those to whom I have brought pain.

Grant that I may earn my meal ticket on the square, and that in earning it I may not stick the gaff where it does not belong.

Deafen me to the jingle of tainted money and the rustle of unholy skirts. Blind me to the faults of the other fellows, but reveal to me mine own.

Guide me so that each night when I look across the dinner table at my wife, who has been a blessing to me, I will have nothing to conceal. Keep me young enough to laugh with my children.

And when come the smell of flowers, and the tread of soft steps, and the crunching of wheels out in front, make the ceremony short and the epitaph simple: "Here lies a Man."—New England Pilot.

* * *

Along with the decree by which the Chinese republic prohibited all production of opium within its own bounds, there went an edict closing the ports of China, to all opium importations from other countries. This well timed stroke starts speculation whether there may not have been a bit of astuteness, characteristically Chinese, in the declaration of war against Germany immediately preceding the anti-opium embargo.

All opium imported into China has come from India, where the growing of poppies constitutes one of the great items in the economic support

of Britain's millions of Indian subjects. Twice heretofore when China was attempting to rid itself of this curse, the British government has violently interfered to force China to admit India's opium, because if the Chinese market for the poppy product was cut off a large proportion of India's farmers would go bankrupt and probably starve. But today, when China makes the third attempt to deliver itself from this debasing traffic, its statesmen have shrewdly forestalled all danger that Great Britain will protest. By entering the world war as an ally of the British, China makes it impossible for Britain to pick a quarrel with her on this subject, no matter what the effect may be in India.

It is unthinkable that Englishmen of today would be willing to fight another "opium war" against China, but even so it is interesting to note how neatly the Chinese have made it impossible for the English to object if they were so inclined. Not only ought Britain to admire China for its bravery, but it ought itself to take to heart the contrast between China's bold morality, extinguishing its own worst vice by prohibiting law, and the temporizing of the present Lloyd George cabinet which dares not do the same thing to the liquor traffic, called by the premier himself Britain's worst enemy. Indeed, for that matter, the United States, too, might look and take a lesson of the same sort.—The Continent.

* * *

PERSUASION PER "PAID SPACE."

Display advertising in periodicals—the long familiar instrument of booming trade—used as a means for cultivating public opinion and instigating social action, constitutes one of the most interesting of recent popular developments in America. The enlargement of the method to something like the proportions in which great business has heretofore employed it, was a striking feature of the campaign for the presidency last autumn.

There is therefore a timely wisdom in the use of the same means by reform and philanthropic agencies. Specially discreet and strategic is the determination of Field Secretary Charles Stelzle, representing the Federal Council of Churches, thus to advertise prohibition in the labor press of the country. This is hitting a bull's-eye undeniably, for the devotion of workmen to their special union labor organs is notable, and if what they read there converts them to the reasonableness of prohibition, they will come in as the last reinforcement to complete the discomfiture of King Alcohol in this "the land of the free."—The Continent.

* * *

It is a poor policy which leads many business men to oppose every effort to place an increasing share of war burdens upon the rich. If the government has the right to conscript human lives, it has equal right to conscript wealth. Those who risk their lives to fight our battles should not return home to bear for years to come the financial burdens incident to the war. The future welfare of our nation depends a good deal upon how this problem is solved. We must see to it that while we are fighting for democracy abroad, the coal barons, the egg kings, the merchant princes and others of their ilk do not impose upon us at home yokes quite as unbearable as those of the Romanoffs and Hohenzollerns.—The Standard.

A REMARKABLE BOOK FOR MINISTERS.

During the past few months we have had an opportunity of studying and working out the practical question of the relation of the church to health. Among the books we have seen, "Suggestion," by Charles F. Winbigler, Ph. M., is the freshest, clearest and most helpful from the minister's point of view. We have already commended his other books, "How to Heal and Help One's Self" and "Handbook on Healing Others." He may be addressed 1104 W. 35th St., Los Angeles, Cal. He will be glad to send you circulars and tell you of his wonderful work among the churches.

Magazine Articles of Value to Ministers

The American Magazine, May. 15 cents.
Looking Both Ways from Forty, Irvin S. Cobb.
Are You a Caretaker or a Promoter? —

The World Outlook, May. 15 cents.
Money—the Original Chinese Puzzle, Nathaniel Pfeffer.
Scouting in Tibet for Uncle Sam's Garden, C. G. Campbell.
China's Debt to American Missionaries, Vi Ky-nin Wellington Koo.
Cyrus Hamlin—Efficiency Missionary, Hester D. Jenkins.

Woman's Home Companion, May. 15 cents.
Snakes in Ireland, Margaret Deland.
The Christian in Society, Charles E. Jefferson.

The Century, May. 35 cents.
Europe's Heritage of Evil, David Jayne Hill.
Plattsburg and Citizenship, Gen. Leonard Wood.
Europe and Islam, Herbert Adams Gibbons.
The Monroe Doctrine for the World, Herbert Adams Gibbons.

Biblical Review, April. 30 cents.
Mysticism and Christianity, Benjamin B. Warfield.
Jesus the Teacher, A. H. Tuttle.
Three Romantic Chapters in the History of the Italian Bible, Giovanni Luzzi.

American Review of Reviews, May. 25 cents.
Mr. Balfour in America, Nicholas Murray Butler.
Joffre and Viviani, Myron T. Herrick.
The Present Agricultural Situation, Carl Vrooman, Assistant Secretary of Agriculture.
Our Armies of Food Supply, Hugh J. Hughes.
Public School Thrift, Teresa M. Lenney.
School Gardening, P. P. Claxton.

The Outlook, May 2. 10 cents.
The Duty of Christ's Church Today, Lyman Abbott.
Banker and Farmer: Dealers in Pork and Beans, Myron T. Herrick.

The Atlantic Monthly, May. 35 cents.
A Little Look at the People, Ida M. Tarbell.
Twenty-five Years "in Residence," Wm. J. Tucker.
The American Plan for Enforcing Peace, Sir Frederick Pollock.
Japan and the United States, K. K. Kawakami.
From the Land of Living Death—Siberian letters of, Catherine Breshkovsky.

Everybody's Magazine, May. 15 cents.
The Wings of the United States, Wm. G. Shepherd.
Four Million Citizen Defenders, George Creel.

Harper's Magazine, May. 35 cents.
Can Democracy Be Efficient? Robert W. Bruere.
Immigrant's Luck, M. E. Ravage.
Fuss and Feathers, John Burroughs.

Munsey's Magazine, May. 10 cents
Bagdad, Willis J. Abbott.
The Story of the Sun—the first New York penny paper, Frank M. O'Brien.

Scribner's Magazine, May. 25 cents.
The Young Man and America's Opportunity, Irwin G. Jennings.

The World's Work, May. 25 cents.
Why This Is America's War, Editorial.
Healthy Haiti, George Marvin.
The Rise of Russian Democracy, Samuel N. Harper.
What Universal Service Means to Your Boy, Reginald T. Townsend.

PRAYER MEETING DEPARTMENT

Mid-Week Service.

I used a series of "sevens" with good results in my prayer meeting.

I. Seven Great Parables in the Old Testament:
2 Sam. 12:1-6; Prov. 23:29-35; Prov. 24:30-34; Isa. 5:1-7; Ezek. 17:3-10; Ezek. 34:1-31; Ezek. 37:1-14.

II. Seven Great Parables in the New Testament:
Luke 6:47-49; Luke 8:5-15; Luke 10:30-36; Luke 12:16-21; Luke 14:16-24; Luke 15:11-32; Luke 18:9-14.

III. Seven Great Words in the New Testament:
Acts 4:12; John 15:13; Romans 5:11; Hebrews 11:1; Romans 12:1, 2; Luke 9:62; James 5:16.

IV. Seven Great Sayings of Christ:
Luke 8:48; Luke 12:22; Matt. 19:14; Luke 23:34; Matt. 22:21; John 8:11; John 11:25.

V. Seven Great Sayings of the Apostle Paul:
Rom. 8:1; Rom. 8:38, 39; Rom. 12:1; Rom. 15:1; 1 Cor. 8:13; Gal. 6:7; 1 Tim. 1:15.

VI. Seven Great Women of the New Testament:
Luke 1:5, 6; Luke 1:26, 27, 46-56; Luke 2:36-38; Luke 8:1-3; Matt. 26:6-13; Acts 16:14, 15; 2 Tim. 1:5; 3:14, 15.

VII. Seven Great Chapters in the New Testament:
Matt. 5; Luke 24; John 14; Rom. 8; 2 Cor. 13; Eph. 3; Rev. 21.
Henry E. Walhey, pastor Methodist Episcopal Church, Wayne, Pa.

Topic for the Month. Some Christian Graces.

I. FAITH.

The Faith Chapter—Hebrews 11.

Expository Notes.

This is the classic chapter, the typical Scripture, on faith. It is suggested by the close of the preceding chapter, an explanation of the last sentence. The writer gives a brief definition of faith, after which he glances over the whole range of history, from the first family of the race down to his own time, in search of notable examples of the quality.

If it is so important, Heb. 10:39, it is well to understand it. In the sixth verse the author returns to the necessity of its possession, and, in telling why it is so necessary, he really gives an idea of what he means by it.

The following comment is from The Continent:
"Without faith it is impossible to be well pleasing unto God."

Does that seem too severe a demand to be quite fair?

Does it look as if God had made pleasing him impossible to many because faith itself seems so impossible to minds of a certain type?

You say it's no fault of yours if you can't have faith in all the long creed of the church—if one assertion after another in the church's articles of belief thrusts up to you the interrogation point: "How do they know that's so?"

You insist that it certainly wasn't you who made yourself a restless questioner or imposed on you a mind that can't be satisfied to take a statement without proof. Down in your heart you are thinking that if God gave you a square deal he wouldn't require of you faith first. It is your idea that he ought to look to the honesty of your motives and the openness of your mind and the sincerity of your willingness to do what's right and believe what's true as fast as you learn.

But God asks faith first, and faith, you say, is something you can't compel yourself to have.

But hadn't you better hold a minute? You are talking on the supposition that faith as God means it here consists in complete, unqualified acceptance of all the theology the church has. But look a little more narrowly and see if that is really what the Lord is demanding.

It's well to remember that God didn't write the creeds. He's not as much interested in them as you think.

See, it is all explained right there; all you have to do is to read the rest of the verse and you'll find it plain as a pikestaff—the exact definition of what kind of faith and how much faith is ex-

pected of a man before God approves him.

And the stipulation is not any arbitrary demand either. It proves to be, instead, a simple statement of what in the very nature of things is necessary for a human soul to get within range of God.

How does it read—the rest of this verse that seems at first so impossibly forbidding? Look once more:

“For he that cometh to God must believe that he is and that he is a rewarder of them that seek after him.”

That then is everything necessary to make a man pleasing to God—no compendium of theology, no Westminster Confession or Shorter Catechism or Thirty-Nine Articles—just two articles only to believe and act on:

1. There is a God.

2. If I seek him, he will surely be good enough to give me as much light as I need to find my way to him.

Now plainly enough the apostle who wrote the Epistle to the Hebrews in which this verse appears, was right in saying that a man can never come into contact with God without at least that much faith.

If a man doesn't think there is a God, what reason could he have for trying to get in touch with him? And if one doesn't have confidence to believe that God will respond when a soul seeks to find him, what could prompt any effort to search for him?

So far then from being a discouragement, a straight look at the text affords something wonderfully encouraging in the very simplicity and reasonableness of the proposition. The cheering thing is that the two principles thus stamped as necessary—that there is a God and that he will open up the way to himself whenever he sees a soul looking to find him—are such self-evident and instinctive ideas that a normal man doesn't at all need to have them proved to him.

He soon finds himself saying: “Both these principles sound exactly right; they chime with what a rational man would expect in the universe. Even if I don't see any absolute demonstration that both are facts, there is nothing to hinder my acting on them anyhow.”

And that way is always open to any honest man who would like to please God; he can at all events, whatever his doubts, begin to seek God on the faith that there is a God who is ready to satisfy honest seekers wanting to know him.

Surely there is nothing unfair or over-rigid in all that. Quite the contrary, it shows up as a premise so singularly fair that from wondering at the first why God is so exacting one comes to wonder that he is so lenient—requires so little before he is “pleased” with a man's feeble wish to be right.

Plan for Our Meeting.

Select a number of people each to read what is said of the faith of one of the Old Testament worthies in this chapter. Ask a specially good reader to take the last paragraph, 32-40. Call for Scripture verses on faith to be repeated or read by those present. Ask people to give their experience of faith.

Thoughts on the Theme.

A hundred men stand on the shore like the Spanish magnates and say: “You must not venture far away; there is no land beyond; stay here and develop what we have.” But one brave, trustful man, like Columbus, believes that there is more land to be possessed and sails for a land beyond the sea, and finds it.—Phillips Brooks.

Before the great war it was reported that there were 271,000 post-offices in 97 countries of the world, sending and receiving each day registered letters containing \$68,000,000, and handling daily 110,000,000 other small packages collected from 767,898 mail boxes in the world. What faith the people possessed in the care and integrity of the postal carriers and agents, to entrust such huge sums to them daily!

Faith is not shutting the eyes to believe something which is not true. It is opening them—opening eye and ear and heart and the whole nature, and submitting them to that for which they were made. It is to have the ear of a learner, the heart of a child, to listen to the Father's voice.—Hugh Black.

There are other things in life besides material things. There are moral, spiritual values for transcending, both in importance and in influence, all material values. Among their moral forces the chief, next to love, is faith.

Call the honor roll of the heroes of faith as the writer to the Hebrews does, ending with their achievements. What caused faith to have this effect on them? The explanation for Moses is the explanation for all: “For he endured as seeing Him who is invisible.” It was that vision of the invisible, that touch of the intangible, supplied to them by the sixth sense of faith, that enabled them to endure, to dare, to do, to conquer, to triumph over all obstacles and all foes, that gave them courage, strength, inspiration for every duty and every trial.

II. THE GRACES OF LIFE—COURTESY.

Be Courteous. 1 Pet 3:8, A. V.

Expository Notes.

Grace and the Graces. Not in dim and distant realms beyond our ken is to be found the sole glory of the Lord of life. The Divine Word became vocal in our earth when the Word was made flesh. For Jesus was born a baby in Palestine. He grew with the growth of a normal child. He learned his lessons at the village school. As he advanced in physical strength, so he grew in mind; and as he grew in body and mind so also he grew in favor with God and man, grew—that is to say—in the graces of the human spirit. In him was the grace of a personal charm, nor was this gracious aspect lost upon the people among whom he lived and toiled. Was it not the very winsomeness of the young prophet that prompted the mothers of Salem to bring their children for his blessing? And is there not an indirect tribute to this quality in the story of the police officers who were sent forth by the church rulers to take Jesus prisoner? The officers returned without their man, and when challenged for an explanation of remissness the only excuse they had to offer was the grace as well as the authority of the person they had been sent to arrest. “Never man spake like this man,” John 7:46. Nazareth was to confirm the proverb that a prophet is never without honor save in his own country; yet, when Jesus at the beginning of his public work preached in the church of the home town there was but one impression shared by young and old. He had stood up to read the lesson, and had opened the scroll in the prophecy of Isaiah and he had read the long-loved Scripture: “The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted.” * * * Folding the scroll and handing it back to the attendant, and with the eyes of the congregation fastened upon him, he proceeded to say, “Today this Scripture is fulfilled in your hearing.” When, the discourse being done and the service ended, the people were able to compare notes, we are told that all spoke well of him, and marveled at the words of grace that fell from his lips, and they said, wonderingly, “Is this not Joseph's son?” Luke 4:22.

A capacity for appreciation was part of the charm of this Teacher sent from God. The Samaritan leper who did not forget to say thank you! Luke 17:15-19; the Syrophenician woman who believed in storming the kingdom of heaven; Mark 7:29; the Centurion who could understand the exercise of authority in departments other than his own; Luke 7:9; the grateful woman who poured out her treasure upon him; Mark 14:6-9; these evoked the delighted acknowledgments of Mary's Son. By the same token, it is a reflection of his character that the Master could be so sensitive to the absence of grace. Folk who never falter in adherence to what they believe is right may, on occasion, be scornful towards the notion that grace of demeanor has anything to do with downright goodness, yet the Champion and Exemplar of righteousness has not encouraged the belief that what is graceless can be in other ways good. In the parable, the elder brother, immaculate prig, who turns to grudging, not to say snarling, behavior when the ne'er-do-well returns, can find no favor in the eyes of Christ. Luke 15:28-30. When, at a public feast, he observes how self-important guests seize upon the best places, take them as theirs for granted, he is offended by the boorish egotism and he makes clear that such gracelessness is against the spirit of his kingdom. Luke

14:7-11. Called upon, in Simon's house, to declare himself as to the woman who has bathed his feet with her repentant and grateful tears, Jesus is alert to the fact that the smug churchman has, in his behavior towards a prophet-guest, ignored the courtesies obtaining between gentlemen of the place and time. "Thou gavest me no water for my feet," Luke 7:44-47.

To make claim for the grace of personal charm in the Master is not to describe him as a preacher of the superficial proprieties, for he had always a greater work to do; yet there is a bond that obtains between grace and the graces. When the Earl of Chesterfield besought his son to cultivate evermore "the graces" he ignored the fundamental, spiritual grace. A Chesterfield could be debonair and blithe, but there was no guarantee that he would not also be a devil.

"Ye know," said the mighty expositor of the Evangel, "ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor." The graces come to full fruition only when there is the grace.—The Christian Work.

This same "mighty expositor of the Evangel" was himself a "true gentleman whose highbred manners would have done honor to any court." In this month of June many boys and girls are leaving school for the larger world of life. It is well for them to remember that in the business world or in social circles sincerity, kindness, unselfishness—in short, courtesy—are the keys that open many closed doors. And the New Testament ideals in persons and precepts include the highest and truest courtesy.

Plan for Our Meeting.

Ask the required number of young people to read the Scripture verses referred to in the Expository Notes as the pastor comments thereon. Ask a generally respected business man to talk to the young people on the value of courtesy in business. Ask some one, who can, to talk on Paul as a gentleman, noting the opening of his speeches and his letter to Philemon.

Thoughts on the Theme.

A prosperous-looking citizen, on a downtown corner in Boston, bought a newspaper from an alert little newsboy, who made change instantly, without speaking a word. But the man lingered; "How many papers do you sell here a night?" he said.

"About fifty," said the newsie.

"What is your name?"

"Tim Manning."

"Listen, Tim," said the man. "When I was your age, I had this very corner for a stand. But I sold two hundred papers a night, and I did it by carefully saying 'Thank you' to every one who bought a paper. I said it loudly so that they would be sure to hear it."

Three evenings later the man came by again and bought another paper of the little chap on the corner.

"Thank you!" said Tim, not recognizing him.

"How's business?" asked the man.

Then Tim knew him. "I'm selling seventy-five papers every night, sir," he said, "I ain't going to forget that any more, neither." And he grinned all over his honest, freckled face.

Tim had learned his first lesson of the value of courtesy to all.—Boyland.

Surely there is no one who does not desire to live after the rule of courtesy, and there is no way of learning this fine spirit except by keeping high company. Just as we live in the atmosphere of nobility, where people are generous and chivalrous and charitable and reverent, shall we catch the habit of the highest manners, and acquire the mind which inspires every word and deed with grace. And the highest fellowship is open unto every man, and he that walks therein catches its spirit. For the very perfect knight of human history, who carried himself without reproach from the cradle to the grave, was our Lord and Master Christ, and the rudest who follow him will take on the character of his gentleness.—McLaren.

III. PRUDENCE.

The Prudent Man in the Book of Proverbs.

Prov. 12:16, 23; 13:16; 14:8, 15, 18; 15:5; 18:15; 22:3.

Expository Notes.

The word "prudence" is used in this book for practical sagacity, the application of wisdom to the affairs of daily life. A prudent man to the

eye of an impartial observer displays certain qualities, some of which are the cause, and some the effect, of his prudence. We have grouped these around six words.

Correction. 15:5. It is not quite pleasant to hear of our mistakes, to be set right by another, or, worse yet, to be reproved for some misdoing. A proverb is said to be the "record of one man's wit and all men's wisdom." And so the judgment of many men is crystallized here. He who receives reproof good-naturedly, giving it due weight and acting upon its suggestions, "is prudent," A. V., or "getteth prudence," R. V., or, in the speech of today, acts wisely, is on the road to success.

Concentration. 14:8; 18:15. No superficial looking at his problem, no hasty action, for the prudent man. He believes in deliberate "preparedness." He "puts his mind on" his problem; he studies his condition and surroundings and capabilities; he ponders on the best plan of action in the light of these facts. Perhaps the suggestion of the other line of the first verse is that the prudent man does not try to deceive either himself or his neighbors.

Religiously, he applies his whole mind to understanding his relations to God; socially, he thinks about his relations to his neighbors; economically, he studies his business to do the best possible with it, and himself that he may be as efficient as is consistent with justice and honesty.

Control. 12:16, 23; 13:16. All of these references indicate that self-control is an important quality of the prudent man. A fool blurts out his annoyance, early loses his temper and his control of his tongue, while a wise man does not easily take offense and restrains the hasty anger that would bring shame. "He takes little note of insult, and suppresses the desire to retaliate." "He concealeth knowledge"—not too ready to talk, does not tell all he knows, does not boast of what he knows—a hint of his modesty. "He worketh with knowledge." He makes the best possible use of what he knows, if he does not brag of it. Dr. Perowne says that the verb is the one used of an artisan dealing in precious metals. The prudent, or wise man works with his knowledge as an artificer handles his gold and silver, making something even more valuable out of it. In modern parlance, this is "efficiency"—seeing the value in things and men and making the most out of them.

Caution. 22:3. The prudent man does not shut his eyes to the "lions in the way" but he guards against them. It is the evil that he "hides from," or tries to escape, not the journey. It is a picture, not of the shirker but of the man with foresight, the "prepared" man.

Carefulness. 14:15. "Looketh well to his going." A picture of a wary traveler, who "considers his steps, avoids the mudpuddles of the world and the ditches of sin, and looks out for the traps of the devil."

Compensation. 14:18. Discretion and caution and similar qualities bring rewards, both visible and invisible, both material and spiritual. The knowledge that a prudent man has so painstakingly gained, the knowledge of the world and its resources, of himself and his powers, of his fellow-men and of God and his relation to both, is a glory and an ornament to him; it is his power in the world; it crowns his life with completeness.

Plan for Our Meeting.

This also may be made a meeting for High School students, especially for the graduating class.

Ask different pupils to read these verses and the pastor to comment. Or give out to selected students the topics as suggested above, asking each to talk two or three minutes upon one. But keep the last "Compensation," the results of this course of action, for a business man.

IV. JOY.

Lev. 23:33, 39-43; Deut. 16:13-15; Neh. 8:10-18.

Expository Notes.

The gayest and most joyous Hebrew festival was the Feast of Tabernacles, or the feast of booths. It was a combination of a Thanksgiving Day and a summer camp-meeting. What a delight that living in green booths for a week must have been to the boys and girls! As a historical festival it commemorated the forty years' journey through the Wilderness; hence its ordinary name. As an agricultural festival, it

was a Thanksgiving Day; hence it was often called the Feast of Ingathering. The public sacrifices in the Temple were greater than at any other feast, Num. 29:12-38, an expression of the nation's gratitude to Jehovah who had originally given them the Promised Land itself as well as the harvest for that year.

So much for the past and present aspect of the feast. For the future, it was a prophecy of the final gathering of all nations to the worship of Jehovah, a missionary feast, Zech. 14:16; Rev. 7:9.

But from all of these angles it was seen as a time of joy and rejoicing. The one account of a celebration of the day shows the joyousness of the occasion. We see there, too, that a social touch was added like unto modern "Thanksgiving baskets," Neh. 8:10-18.

It was a festival designed from the beginning for the family and community. Everybody was to have a good time, men, women and children, servants and neighbors.

In later times there were two other additions to the original ceremonies, the lighting of the Temple courts and the drawing of the water from the Pool of Siloam.

At evening the four lamps on each of the four tall pillars in the Woman's Court of the Temple were lighted. As the Temple was on the crest of the hill the light flashed over the whole city. In the morning a priest and a procession of people went to the Pool of Siloam and brought back water in a golden pitcher which was poured at the base of the great altar. There were other processions during the day through the Temple courts and around the altar. As our processions are headed by a band, so these marched to the music of trumpets and flutes and with glad songs. Instead of our flags, each one had a palm branch which he waved toward the altar. At certain places, especially the fifteen steps which led from the Court of the Women to the Court of Israel, they paused and sang hymns, solos and choruses.

In the references to this celebration of the Feast of the Tabernacles in the New Testament, Jesus takes advantage of these two ceremonies to turn the people's thoughts to himself, John 7:37; 8:12.

The Hebrew had for his religious festivals in connection with his Temple services those things which we connect with political anniversaries. Judaism fastened the youth to itself by giving them an outlet for enthusiasm and an inspiration for ardent devotion. The Hebrew psalms are full of gladness and joy. In the New Testament the story of Jesus Christ is "good news," the gospel. Paul cheers his converts with counsel to "rejoice in the Lord," Phil. 4:4. John on Patmos saw in the distant future a multitude out of every nation standing before the throne with palms in their hands, Rev. 7:9. Dr. Edersheim says that "the Feast of the Tabernacles is the one only type in the Old Testament which has not yet been fulfilled."

Should not the leaders of the Christian church see to it that religion is not presented to our youth as an over-solemn and gloomy thing?

Plan for Our Meeting.

Let the pastor make clear the position, the demand, of the Scripture for gladness and joy in its followers. Ask some one to write a description of the Feast of Tabernacles, emphasizing the joyousness of the festival. (If this could be done in the form of a letter from a Jewish boy, attending the feast for the first time, it would be more impressive.)

Topic for discussion. The reasons for a Christian's being a happy person.

Not Your Own But Bought. Commencement Day Address.

No, sir, my dear boy, you are not your own. You often feel as if you were. You feel strong, free, independent and capable of accomplishing almost anything. But let us sit down and consult an expert on this important subject. You know you have just one life to live.

Have you read what Mr. A. B. Hegeman has so wisely written about "Opportunity?"

"I expect to pass through this life but once. If, therefore, there is any kindness I can show, or any good I can do to any fellow being, let me do it now; let me not defer or neglect it, for I shall not pass this way again."

Now for the expert authority on life and living and occupation. First I quote Saint Paul, the great, brainy apostle. Hear him:

"Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." (1 Cor. 6:19, 20.)

This man Paul was absolutely and entirely devoted to the One who had bought him. He calls himself the bond-slave of Jesus Christ. Everything he had was at Christ's service—time, talents, fine character, superb intellectual gifts—all these, coupled with his heart's love, Paul felt were none too large an offering—yes, all too small an offering to lay at the feet of Christ, his blessed Redeemer. He said:

"The love of Christ constraineth us" (that is, as the Greek makes clear, "shuts us up to this our course of action"); "because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." (II Cor. 5:14, 15.)

So God rightfully claims your service, dear young friend, through the great price he paid for you in Christ. Be honest, therefore, and deliver the goods. Give heart and life to him. Seek his guidance. Do his bidding. Take your orders from him.—Rev. John Y. Ewart, D. D.

SERMON TOPICS.

Prof. R. C. Brooks, Pacific School of Religion, Berkeley, Cal.

"The New Order of Life Jesus Came to Establish."

"The Ideal of It." Matt. 5:3-12.

"The Responsibility of It." Matt. 5:13-16.

"The Law of It." Matt. 5:17-48.

"Principles to Guide in Religious Activity."

Matt. 7:1-18.

"The Single Aim of It." Matt. 6:19-34.

"Our Relations to Other People in the Light of It." Matt. 7:1-12.

"The Earnestness of It." Matt. 7:13-14.

"The Test of It." Matt. 7:15-27.

* * *

Rev. Charles F. Mott, Pastor of Methodist Episcopal Church, Plymouth, O.

Morning—The Relation of Christ to His People.

A Companion. Matt. 1:23.

A Friend. John 15:14,15.

A Teacher. John 3:2.

A King. John 18:37.

A Liberator. John 11:44.

An Advocate. 1 John 2:1.

A Saviour. 1 John 4:14.

Evening—A Glimpse at Some Religions of the World.

The Jap's Religion: Buddhism.

The Chinese Religion: Confucianism.

The Indian's Religion: Hinduism.

The Turk's Religion: Mohammedanism.

The Jew's Religion: Judaism.

The Pope's Religion: Roman Catholicism.

The World's Religion: Christianity.

(Continued from page 810)

that Jack's father came to the rescue and told Jack of a sticky, gummy paste that might be smeared over the scars. He made some of this and covered the scars. Several weeks later both Jack and his father were delighted to find that the trees were growing and blossoming.

Time went on. Jack grew older and larger. He soon went off to college. He came home only during vacation periods. It was many years after Jack the lad had left the orchard gate open that Jack the young man sat by the fireplace with his mother and father. It was a stormy night. The windows and shutters rattled. The rain and hail beat against the windows. The wind roared furiously. Suddenly there was the sound of the crashing and cracking of wood. It seemed as though most of the orchard trees were being torn down. Nothing could be seen that evening. The next morning would tell the story.

Bright and early the next morning Jack and his father went out to view the damage done by the storm. To the orchard they went. Most of the trees were down. Strange to say, they had all broken about the same place. Looking very closely, Jack and his father were surprised to find that every tree that was

broken was one that had been nipped and peeled by Jack's little colt years before! The scars on the trunks had been covered. But the pitch and tar which had been painted over them did not strengthen the trees. When the stormy winds blew the weak places gave way.

Boys and girls are often careless like Jack. Before they know it they have allowed themselves to tell just a little lie. A little tar and pitch can cover it they think. But years later the day comes when the winds blow, when the storms of life come. Then the covered lie causes the boy to fall. He loses a good position because he has been covering up lies rather than telling the truth. Or perhaps a girl says an unkind word to her friend. Years pass on. The harsh word is covered over. The girl does not ask to be forgiven. Then later in life one day the girl, now grown into a woman, finds that instead of being loved by people, those who know her would rather not have her around. She wakes up to find out that the covered scar of sharp speaking has caused the downfall of the tree. The scars made by Jack's colt are bad habits and sins. It will never do for us to cover them over. The Bible tells us the meaning of this story in one verse, which we will repeat together: "Be sure your sin will find you out."

Christian Efficiency, The Obligation of the Church

Rev. Henry H. Barstow

Text: 'Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth.' 2 Timothy 2:15.

In an old fable the tortoise, slow but steady, outstrips the fleet-footed hare who dallies by the way. Today the fable would need revision. Under the principles of efficiency, the hare would be discharged for his delinquency and the tortoise provided with some mechanical device for quickening his speed. In the text Paul is urging upon the rather timid and dilatory Timothy a higher degree of efficiency in the difficult task of leading the Ephesian Church. It raises for us two questions; how far the modern principles of efficiency in business can be applied to the Church, and how far the Church stands in need of the application of these principles.

1. Let us take up first the general applicability of these principles of efficiency to the church.

The principles of modern efficiency in business may be roughly summarized as follows: a clearly defined objective; rigid economy of expense and time; conservation of resources; concentration of effort; specialization of work; distribution of responsibility; strict accuracy in details; preparedness for emergencies; supreme emphasis on results which are in brief, maximum output and income.

Illustrations without number are at hand. A great steel mill standardizes the length of its coal shovels because careful experiments prove that a shorter or longer shovel than the standard will handle less coal in a given time. A man who has been doing a given task with ten motions is taught to do it with five.

But efficiency has its perils. There is danger of its becoming a mere end in itself, with serious loss of human values in the interest of the smooth running of the machine. The European war is the most marvelous as well as the most outrageous illustration of efficiency gone mad that could be imagined.

In attempting to apply the principles of modern efficiency to the church the sharp differences between business and the church must be recognized at the outset. They are totally different in their motives, materials, tools, forces and results. In brief, business is the manufacture and marketing of material products for gain. The final test is the net income shown from a given effort. The church stands for religious service to humanity, the improvement of society, and the salvation of the individual. And yet with these differences there are points of likeness that fully justify the application of business efficiency to the church. Like business, the church must have a clear objective, must economize in expense and time, conserve its resources, concentrate its efforts, specialize its work, distribute its responsibilities, and should vastly increase its own output and its outcome, both financially and spiritually, in the interest of its supreme object.

The supreme thing in the church as in business is results—that is, results of the kind that the church represents. The church that has a membership unselfish, clean in reputation, and united in spirit, that church is efficient. The church that does social service for the community, patriotic service for the country, and missionary service for the world is efficient. The church that deliberately aims, thoughtfully plans, and unceasingly labors to

win the greatest possible number of people to follow Jesus Christ is efficient. The church that gives its little children the religious training best adapted to them through faithful and trained teachers, and to its youth the knowledge of the Bible, the church and the Christian life, and leads them into real service for the church and Christ is efficient. The church that inspires its members to live straight and helpful lives in home, business and society is efficient.

These are church results. They are the fruits of the Spirit by which the church is known, tested and honored. There are also the plain and indispensable meaning of the words "evangelism" and "religious education" of which so much is said today. Evangelism is the church's task of winning, and religious education of training, men with reference to these results.

But I would go farther. There is a strictly business side to the church that is just as religious and vital as are these things. The church that has merely these is not completely efficient. The completely efficient church will use the best known business methods of handling its affairs. Not a dollar will be spent for anything that does not help get results. On the other hand, no expense will be spared that will help get results. Not a person will come into the membership without being given a free opportunity by personal and kindly approach to contribute his utmost to both church expenses and benevolences; and the most approved business methods of collection and accounting will be used. Inefficiency in these matters is not only unbusinesslike, but unchristian, because it is certain to mean injustice to some and neglect to others.

The really efficient church will be alert to seize upon the best up-to-the-minute methods for the conduct of all its business; in seeking new members, caring for the needy and sick, systematically surveying and canvassing the neighborhood for the unchurched, following up the strays, welcoming and making at home all who come, adjusting methods to different groups and ages, setting everyone at some task for which he is fitted, maintaining at top speed the social life, the educational work, the community and patriotic service, the athletic and literary interests, and the missionary enterprise; and with all, the constant use of the best advertising and publicity methods available for all its activities.

The church of Christ has an enterprise on its hands so vast that no other enterprise known to man can for a moment be named in the same breath. I stand in awe before the marvelous foresight and world reach of Standard Oil, United States Steel, the Bell Telephone, the Bank of England, and a dozen other wonders of modern business and commerce. Modern science is a composite miracle. Geology brings me to my knees, and astronomy makes me worship. The European war overwhelms my imagination as a sheer feat of the human brain. But compared with the task of the church—I mean the task that Jesus Christ planned and committed to those eleven humble Galileans—these things are like specks in a sunbeam. To plan the task of winning the whole human race, man by man, from the love

of its pet sins to the love of an unseen Master whose demands on life are the most exacting possible, is an effort of mind and will so prodigious that no mind or will less than divine could ever have dreamed of it.

As already intimated, the two main phases of the church's work, and those to which these principles demand application, are evangelism and religious education. They practically cover the task of the church. They are like the enlistment process and the training process in an army. Neither is complete or even possible without the other. We have too much kept them distinct even in thought. Our evangelism has been often unintelligent and spasmodic and lacking in appeal to thoughtful people. Our religious education has been too formal and pedantic.

II. In the second place, let us consider what evident need there is in the church for the application of the principles of efficiency. Three marked forms of inefficiency are in general characteristic of our ordinary church activities; undirected energy, over-directed energy, and misdirected energy.

1. The undirected energy is perhaps the largest of these three. There are in nearly every church membership large numbers of thoroughly capable people who count for little or nothing in the actual things for which the church stands. They get to the church services when it is convenient, if they feel like it. They smoothly glide away from all responsibility that will lay any tax on their resources. They are expert dodgers. God knows them all. The pastor knows most of them. We are sometimes tempted to wonder why they ever joined the church. Then there are those timid, over-modest people, "mute inglorious Miltons," who do little or nothing in the church because no one has discovered them, or "asked them to do anything."

Modesty is a virtue upon which the Lord does not insist when it concerns his service. Paul urged Timothy to "be strong in the grace that was in Jesus Christ," and "not to be ashamed of the testimony of our Lord."

It is our intention that everyone should have a chance to serve in some connection in the church. But there are not offices enough to go around the whole membership. In any case, if anyone's service is of the right kind, it is primarily to the Lord. It is a doubtful assumption entertained by some that because a person holds a church office he is necessarily serving the Lord, or because he holds no office that he is exempted from such service.

If you have nothing to do in the church and want to serve, get down on your knees alone by yourself and ask your Master to show you what he wants you to do, and be assured if you are sincere, that he will guide you where you can serve most efficiently. If you can do nothing else, you can, at least, find someone else who is not a Christian and is not interested in the church and, with God's help, patiently win them to both.

2. Over-directed energy, while not so common as the other, is far too common. There are a few in the church who have altogether too much to do. They are the dependable, conscientious, faithful ones who do everything they are asked to do. They are the willing

horses, natural leaders, official, capable sort of people, "cheerful joiners," who by a sort of natural buoyancy, come to the top in whatever association they may be placed.

3. The third form of inefficiency—misdirected energy—may largely be credited to the failure of church people to keep constantly before them the real things for which the church exists; worship of God, Christian fellowship, religious education, service of the community and the home, and the evangelization of the world. We have much social and entertainment work ostensibly aimed to "get hold of people" in the interest of the church and the Christian life. A fair question is, Do we make the connection? Do we get them past the social part of the program into the spiritual? Too often the main ends are lost in the preliminaries.

The three things that are the most vital are the three things most often neglected—prayer, the Bible and personal work. There is no such thing as efficiency for the real purposes of the church where these have not absolutely the foremost place.

Imagine the folly of a man in a machine shop insisting on working with his hands the drive wheel of his machine, when, by simply pulling the lever, the overhead power can be at once applied and the man left free to attend to the product of the machine. It is equally folly to wear ourselves out running the church machinery by hand and forgetting the Overhead Power, who only requires that we should get ourselves right with him in heart and mind and effort while we gather the results of his work through us.

I appeal, therefore, for a greater emphasis upon prayer in the life, for a deeper study and understanding of God's Word, and for a keener sense of the religious needs of the person next to you, and of the neighborhood in which you live.

Fundamentally, therefore, church efficiency is Christian efficiency, and Christian efficiency is

the soul open to God to fill and use as he will.

Doctors today are constantly emphasizing deep breathing as a natural means of health and usefulness. If frequently practiced during the day it clears out the lung cells, purifies the blood, renovates the brain, relieves fatigue, quickens digestion, and stimulates every function of the body to healthful action. The Greek words in the New Testament for "breath" and for "spirit" are kindred words.

My appeal to you is for spiritual deep breathing; that again and again through the day, you breathe in God through the open soul for the renovating of the spirit, the clarifying of the mind, and the stimulating of moral life and Christian service.

A man had fallen into a rapid stream in winter. He was struggling in the chilling waters, but the current hurried him down stream. Friends below quickly pushed out a long plank to him. He endeavored to grasp it, but slipping off to his death cried out, "I'm lost, I'm lost; you have given me the icy end of the plank and I cannot hold on to it." The icy end of the plank! That is the trouble with much of our "church work"—our formalism, our printed invitations, our frosted lamp globes with a cold "Welcome" printed across them, our neglect and indifference, our unskillful and inefficient even if well-meant methods, our chilly greetings, our lack of sincere interest in people that no surface cordiality can conceal. Men and women find it hard to cling to these things, and finally refuse to try. May God forgive us for the icy end of the plank! May he lead us more completely into touch with him that we may learn how to love men as he loves them, and thus come into that sympathy with them which opens the way for really efficient service and makes the church a real medium of God's salvation to men! Let us pray the prayer that Dr. J. Wilbur Chapman teaches to his workers: "Lord, send us a revival—and begin with me."

A Christian Message For Our Changing Social Order

Rev. W. A. Canfield, D. D.

Text: "Now are we many members, yet but one body." 1 Cor. 12:20.

One man, one woman and three children do not make a family. Five hundred men, women and children do not make a village, nor fifty thousand a city, nor two million a commonwealth, nor ninety million a nation.

When one man and one woman are united in the civil contract of marriage, and three children are their natural offsprings, you still may have a family very unhappy to live in. When fifty thousand men, women and children live within a confined area, adopt a name and provide a charter, you still may have a city unhappy for situation. It requires more than governors, legislative assemblies and constitutions to make a commonwealth, and more than a President and a Congress to make a nation.

If within the smallest of the social units, the human family, each member acts upon the motto, "Every member for himself," we have easy understanding of the unhappiness and domestic misery that in that house abounds. When within this smallest of the social units, either

husband or wife or father or mother pursues this severely selfish policy at the cost of the suffering and misery of other members of the group, such selfish one secures the criticism and condemnation of the neighborhood and well deserves it.

There is every good reason why we should express the same criticism and condemnation against the exercise of the selfish spirit in any of the other social groups of life. There is no more reason why a member of a city council, of a state legislature or an American Congress, should respond to the promptings of a selfish motive than that the father of a household should do the same thing.

They tell me that this body of mine is made up of many members. I have hands and eyes and ears and feet. Now if each member of this body could adopt for itself the motto, "Every member for himself," and could really act upon this motive and motto, I would ask you to sing with me with new and real fervor that old, old song our fathers used to sing, "I

(Continued on page 832)

GENERAL INDEX—JUNE

Any matter not numbered as an illustration is indexed herewith.

	Page
Australia, how they do it in	792
Baccalaureate Address:	
Taking Aim.....—Field.	809
Banker, the Lord is my.	791
Beginners in Christian life,	
lesson for	802
Best of Recent Sermons.....	809
Classes	798
"Billy" Sunday Bible	
Book Notices	788
Brotherhood temperance	
committee	799
Children's Day, Original	
and value of	797-799
Children's Day Sermon:	
Jack and the Colt—Mar-	
bach	810
Children's Day, suggestions	
for sermons	811
Christian Efficiency—Bar-	
stow	827
Christian Message for our	
changing social order—	
Canfield	829

	Page
Church, good way to build	
up	803
Collections, doubling the	
loose	787
Commencement talks, sug-	
gestions for ...	801-817-826
Community plan	796
Contests for honors	804
Drink a slow poison	796
English, do you under-	
stand—McAfee	796
Every member church ...	803
Gideon Story, a	791
Heroic deeds by heroic	
youths	807
Homiletic Year	811
Illustrations from Recent	
Events—Gilbert	805
Illustrative Department ...	805
Korean contest	789
Letter to new converts ...	800

	Page
Luther Year	800
Magazin Articles of Value	
to Ministers	823
Methods of Church Work.	
797	
Prayer Meeting Depart-	
ment	823
Prayer meeting plan	801
Religious Review of Re-	
views	815
Rural church types—Brick-	
er	790
Sermons for the times ...	801
Sermon lectures	803
Sermon Topics	826
Sermons wanted, kind of.	
802	
Sovereignty	792
Springtime conference ...	799
Summer Services	798-799
Vital Themes for the pres-	
ent day—Jowett	793
Week-day Bible School ...	798

ILLUSTRATION INDEX

First figures below refer to illustrations; second to page numbers.

	No. Page
Beyond their limit ...	603-808
Boldness	599-803
Booze, new protest	
against	591-806
Bought, not your own.	
651-826	
Boy worth while	633-816
Chameleon and Porcu-	
pine	623-814
Change of sentiment, rad-	
ical	584-805
Children's Day Sermon.	
618-813	
Christian Courage	601-808
Christian, gratitude	
made him a	586-805
Clover seed, little	621-813
College man, influential.	
650-818	
Commencement address.	
640-817	
Cowardice	602-808
Cruel Schoolmaster.....	638-817
Educational Ideal	634-817
Education, moral ele-	
ment in	639-817
Education, what is?.....	637-817

	No. Page
Faith in God	597-807
Flowers, address to....	625-814
Followers as children.	
617-812	
Following "Dad"	632-816
Funston, story of Gen.	
588-805	
Girl prayed, what a lit-	
tle	629-816
God knows	596-807
Greeting	630-816
Happiness Flower	631-816
"He Did His Best"	595-807
Heroic Chinese boy	680-808
Heroic treatment	589-806
Hold-ons, some wise ..	614-812
Ladder, famous	619-813
Little "I Will"	633-816
Loyal drummer boy	594-807
Moral Courage, boy	
with	598-807
Moss and moisture	613-811
Opportunity, buying	
your	618-813

	No. Page
Parents, lesson for	615-812
Pity the unloved chil-	
dren	624-814
Poetic justice, a little.	
592-806	
Rasputin and the Rus-	
sian imperial family.	
585-805	
Room to smile	620-813
Rope, throw a	587-805
Selfishness	593-806
Self-winder, a	627-815
Story, tell children a ..	622-814
Succeeds, finally	590-806
Suggestive texts and	
themes	612-811
Toad changed clothes,	
how the	616-812
Train the conscience.	
636-817	
"Until I am Mustered	
Out"	588-805
Vital thing in life	635-817
Wishes, about making ..	628-815
Witch, the wicked old.	
626-815	

SCRIPTURE INDEX

First figures below refer to illustrations; second to page numbers.

	No. Page
Num. 1:33	794
Num. 15:31	592-806
Num. 32:23	810
Josh. 1:9	598-807 601-808
2 Kings 23:24	585-805
Esther 6:6	612-811
Psa. 27:13, 14	795
Psa. 119:105	612-811
Psa. 148:12, 13	612-811
Prov. 4:21-23	612-811
Prov. 9:18	612-811
Prov. 15:3	596-807
Prov. 21:17	591-806
Prov. 23:31, 32	612-811
Prov. 29:24	612-811
Ecc. 9:10	595-807
Isa. 6:8	794
Isa. 8:19	585-805
Isa. 25:4	612-811
Isa. 35:2	612-811
Jer. 5:3	612-811
Jer. 13:23	612-811
Jer. 23:32	585-805
Lam. 1:3	589-806

	No. Page
Jonah 2:2	589-806
Zech. 8:5	612-811
Matt. 2:17	795
Matt. 18:5	615-812
Matt. 21:42	592-806
Mark. 1:31	793
Mark. 9:22	587-805
Mark. 14:18	595-807
Luke 3:10	584-805
Luke 11:8	590-806
Luke 16:10	613-811
Luke 18:7	590-806
John 1:15	793
Acts 7:58	592-806
Acts 16:9	587-805
Acts 16:30	584-805
Acts 17:32-34	584-805
Acts 20:24	600-808
Acts 28:31	592-806
Rom. 2:4	586-805
Rom. 13:13	591-806
Rom. 15:1	593-806
1 Cor. 4:5	596-807
1 Cor. 6:19, 20	594-807

	No. Page
1 Cor. 12:20	829
1 Cor. 13:11	612-811
2 Cor. 5:14, 15	651-826
Gal. 6:2	593-806
Eph. 5:1	617-812
Eph. 5:8	612-811
Eph. 5:16	618-813
Phil. 2:4, 21	593-806
Phil. 3:17	612-811
Phil. 3:13, 14	809
Phil. 4:1	614-812
Phil. 4:3	587-805
Col. 1:12	586-805
1 Thess. 5:8	591-806
2 Tim. 2:3	612-811
2 Tim. 2:15	827
2 Tim. 4:7	588-805
Heb. 11:8	597-807
Heb. 12:17	589-806
Heb. 13:15	586-805
James 5:11	590-806
Rev. 2:10	588-805

The New Oliver Nine

Was \$100
Now \$49

A TYPEWRITER REVOLUTION

New Machines for Half the Former Price

At the very height of its success, The Oliver Typewriter Company again upsets the typewriter industry. Just as it did in 1896, when it introduced visible writing and forced all others to follow. Now this powerful Company—world wide in influence—calls a halt to old expensive ways of selling typewriters. It frees buyers of a wasteful burden.

A company strong enough, large enough and brave enough to do a big, startling thing like this, deserves a hearing. The full facts are set forth in our amazing exposure, entitled "The High Cost of Typewriters—The Reason and The Remedy." One copy will be mailed to you if you send us the coupon below.

HOW WE DO IT

Henceforth The Oliver Typewriter Company will maintain no expensive sales force of 15,000 salesmen and agents. Henceforth it will pay no high rents in 50 cities. There will be no idle stocks.

You, Mr. User, will deal direct now with the actual manufacturer. No middlemen—no useless tolls. We end the waste and give you the savings. You get the \$51 by being your own salesman. And we gain economies for ourselves, too. So it isn't philanthropy. Just the new efficient way of doing business to meet present day economic changes.

Note this fact carefully. We offer the identical Oliver Nine—the latest model—brand new, for \$49, the exact one which was \$100 until March 1st.

THE LATEST MODEL

Do not confuse this offer of the Oliver Typewriter Company itself of a brand new latest model Nine with offers of second-hand or rebuilt machines.



Over 600,000 Sold

This is the first time in history that a new, standard \$100 typewriter has been offered for \$49. We do not offer a substitute model, cheaper, different or rebuilt. Read all the secret facts in our document, entitled "The High Cost of Typewriters—The Reason and The Remedy." The coupon below mailed today will bring you one copy.

SAVE \$51

This Oliver Nine is a 20-year development. It is the finest, costliest, most successful typewriter we ever built. It is yours for 10 cents per day in monthly payments of \$3.00. Everyone can own a typewriter now. Will any sane person ever again pay \$100 for a standard typewriter when the Standard Visible Oliver Nine sells for \$49?

Send today for your copy of our book and further details. You'll be surprised.

MAIL
TODAY

FREE TRIAL

No money down—no C. O. D. After you read our book you may ask for an Oliver for five days free trial. Be your own salesman. Save yourself \$51. You decide in the privacy of your own office or home, as you use the Oliver. Then if you want to own an Oliver you may pay at the rate of 10 cents per day.

Mail the coupon now for "The High Cost of Typewriters—The Reason and The Remedy." It rips off the mask. Cut the coupon out now.

THE OLIVER TYPEWRITER CO.,
1236 Oliver Typewriter Bldg. Chicago, Ill.

THE OLIVER TYPEWRITER CO.

1236 Oliver Typewriter Building, Chicago, Ill.

Do not send a machine until I order it. Mail me your book—"The High Cost of Typewriters—the Reason and The Remedy," de luxe catalogs and further information.

Name
Street Address
City State

would not live always." Likewise, when in the several social bodies of our modern life, the many members act upon the motive of personal selfishness, we have an easy and perfect explanation of the large quantity of social misery in the land.

There are three theories regarding man's relationship to his fellowmen. Two of these are false; one is true.

I. The first of these may be called the "sandpile theory" of social relationship because a pile of sand in the dooryard is the favorite illustration of this group of thinkers. If you will select from the pile of sand in the early spring a few grains of sand, rub them between the tender flesh of the finger tips, you will find rough, coarse, jagged surfaces. Put the grain of sand beneath a powerful glass and mountains seem to rise upon it. Let the currents of winds blow over the pile through the long summer day, let the children play with their bare feet in the sand heap all the summer long. Then in the fall you will find that the outer surfaces of the sand grains have become polished and smooth. No longer the rough, coarse surface appears when felt between the finger tips or placed beneath the glass.

So the sandpile theorist tells us that in the several social groups of life, man rubs against man, mind against mind, and life against life, and in doing so, the rough, coarse exterior surface of our natures becomes rubbed off, and the fellow who lives within the city, where life more constantly touches life, becomes a bit more polished and smooth than those of us who grow up in rural isolation.

But is this all? One grain of sand feels no responsibility for another within the pile. There is no vitality in the relationship. There is no conscious influence of one upon the other. Is this your experience in the several groups to which you belong? Your own observation, your own judgment and your own experience condemn the sandpile theory as failing to match the facts. You are conscious that day by day your life is being influenced by other lives, and you in turn are affecting others for ill or good.

II. At the opposing extreme may be placed the "chemical theory" of man's relationship to his fellows. The illustration is as follows: Suppose the chemist enters the laboratory, takes several substances from the bottles and cans upon the shelf, spills a portion of their contents upon the table, mixes them all together with a spoon and in doing so has created a new compound, if not a new substance. Many times he finds it impossible to restore these to their original identity and form. They have lost their identity, they have been sacrificed to the creation of the new.

So, say the chemical theorists, is man's experience in life. We become a part of the several masses or compounds and not members of groups. Man is but a particle in the family mass, the community body, and our whole concern is with the group and not with the man within the group. The influence of this conception and theory is being widely felt in our

modern life. It is exercising a profound influence upon our political policies and programs, upon our social schemes and philanthropic movements.

But again this theory fails to match the facts. Your reason, judgment and experience together with mine condemn the theory and pronounce it false. Many of us are members of family groups. We are all members of a community group, and while we are but mere men, we have not lost our identity or surrendered our personality by becoming a member of the several groups to which we belong.

III. There is a third theory, and this one is true. It was set forth by that keen-minded writer nearly twenty centuries ago. It is a description of human society under terms of the human body. "Many members, yet but one body, and whether one member suffer, all the members suffer with it." This matches your experience. It conforms to your observation, it satisfies your judgment, it is true to the facts. We are but slowly learning and living this great and important truth. We have at last come to realize that we cannot have paradise on the boulevards and paradise lost in the tenement, for if the lost paradise of the tenement be not so regained, the paradise of the boulevard will be lost.

Society is on the march to the city called Happiness. At least let us hope so. There are several guides pointing in different directions.

At the entrance to the first stands the man with the university gown pointing to the college on the hill and beckoning mankind to follow him. To him education is salvation. Ignorance is the mother of vice and crime. This is his invitation. We are almost persuaded that he is right. When we review again the records of prison halls, and when we study the history of nations and of men, we are forced to the solemn yet honest conclusion that education is not salvation, neither for the individual nor the human race.

At the entrance to the second highway stands the man in blue coat, brass buttons and big stick. He points to the capitol on the hill and bids society compel men to be good. An iron railing at the top of the precipice is always better than a hospital at the bottom. Legislation has done much for human welfare and social good, but again legislation is not salvation. We must find another and better way. With the writer of old time again, "Yet show I unto you a more excellent way."

At the entrance to another highway stands the man in simple prophet's garb. He is pointing yonder to the church. He beckons to mankind, "Come, follow me."

I seem to see humanity struggling up the hill of life. I see men bearing burdens too heavy to be borne. Their hands are calloused hard with toil, and on their faces are written deep the feelings of anger and revenge that brood within their hearts. And in the group I see other men whose hands are unused to toil and on whose faces are written feelings of pride and contempt for their fellowmen. I see women in the crowd whose forms are bent while their years are young, and in their breasts they cherish undying and eternal hate. I see other

women of beautiful face and beautiful gowns as they withdraw and hold themselves aloof from the sister struggling under a heavy load. I hear the shrill cries of children, drowned only by the whirring wheels of the factory within which they suffer cruel torture and pain.

In my imagination I see the whole company enter yonder great cathedral on the hillside. I think I can hear the prophet with the live message from the living Christ proclaim the truth of God for living men. I am thinking of the great crowd quietly, honestly and sincerely bowed in prayer, repenting of the yesterdays and getting new vision, new faith, new hope and courage for the tomorrows. I see them again as they go on, on up the hill of life. No longer the children suffering in factories of toil, but they laugh and skip and play. No longer the proud contempt on the face of the man of wealth, but the strong hand of the one is grasping the hand of the other as each man tries to help his brother. Still the rustle of silks, but no longer the feeling of hate, and the arm of the strong is around the waist of the weak. Up from the whole multitude come the strains of one sweet song:

"Blest be the tie that binds

Our hearts in Christian love;

The fellowship of kindred minds

Is like to that above."

The only safe, sane, sure solution of our modern social problems is in the sincere practice of the precepts and principles of the Christianity of Jesus Christ.

For Sale, Exchange and Classified Dept.

Sell or Exchange those articles which you no longer require. A few words in this department will reach 12,000 preachers at a cost of only 3 cents per word. Minimum Charge 50c.

THIS DEPT. FOR USE OF PASTORS ONLY

"LOVE AND ACHIEVEMENT UNDER THE STARS OF OLD GLORY" is the way Stewart Smith's Lecture, "Laugh, Love and Live," is currently announced by committeemen. The new title is more clearly expressive of the patriotic spirit and democratic argument pervading this increasingly popular address. For dates and rates write direct to Rev. S. M. Smith, 1431 Davis Avenue, Pittsburgh, Penna.

PASTOR'S LECTURE BUREAU WILL RENT (privilege purchase) fine stereopticon or trade for Graflex. Rev. Wood, Hackensack, N. J.

STEREOPTICON OUTFIT FOR SALE. Presto-lite illuminant. Cost about \$45, will sell for \$33. Write F. T. Huxthal, Roncerverte, W. Va.

HAVE YOU seen our Luther Slides? Six sets with sermons. Send for Bulletins. George W. Bond Slide Company, 14 W. Washington St., Chicago.

New For Old. Stereopticon and slides for Rent, Trade or Sale. We will sell your old machine or slides for you. Rev. P. H. Case, Havre, Montana.

FOR SALE Revised Version Bibles; Regular 150 copies American Standard price \$1.00, my price 25c each. New. Slightly Damaged by Water. Bargain, for Church, Bible Class or Students. First come, first served. Rev. Geo. R. Strayer, Trafford, Penna.

ILLUSTRATED SERMON AND SONG. Beautiful Pictures. Spiritual Evangelistic. Attractive, fine for Summer work. City or Country. Send for References, dates, etc. J. J. Lowe, Fairhill Station, Philadelphia, Pa.; also Hespeler, Ontario, Canada.

Speakers: Special Sermon Subjects

considered. Material gathered for writers and speakers. Expert literary service; revision, research. No task too complex. Revision of manuscript lectures, sermons, essays, a specialty. Research Bureau, 500 Fifth Ave., New York.

PASTORS WITHOUT CHURCHES furnished dignified employment. \$75 to \$200 monthly assured them. Pastors with charges devoting spare time can add many dollars to income. Let us show you. Novelty Cutlery Co., 202 Bar Street, Canton, Ohio.

LANTERN SLIDES RENT FREE—Your first order free, afterward only 89 cents prepaid. Hollingsworth, Overton, Nebr.

BAPTISM MODE SETTLED—Positive proof from oldest records that John baptized by sprinkling. Price 16c (3 copies 32c in stamps). Mahaffey Publications, Yorkville, S. C.

With Our Help you win success with your paper, talk, sermon or lecture. Research Bureau, Room 36, 8 Beacon St., Boston, Mass. Enclose stamp.

FOR SALE No. 8 Blickensderfer Typewriter. Practically brand new. Price, if sold soon, \$35.00. Rev. N. G. Grandahl, Ashland, Wis.

EVANGELISTS DEPARTMENT

WILLIAM HENRY FRIDAY, "Billy Friday," Evangelist-hymn writer. Campaigns now on. Address: 14 Van Sicken Court, Brooklyn, N. Y.

W. A. TETLEY EVANGELISTIC PARTY, Fredericktown, Missouri, will conduct your revival successfully. Write for terms.

RURAL EVANGELISM. Single, or Union of Churches. If interested, write Rev. James Batten MacChure, Evangelist, Tamaqua, Pa.

Evangelistic Campaigns, Union or Denominational Meetings, Preacher and Soloist Combined. Excellent Testimonials Furnished. Evangelist Ludgate, Wheaton, Illinois.

Minister of ten years' experience, mostly Evangelistic, desires correspondence with a leader of Evangelistic Party. Calls from Pastors considered. F. C. Soper, Cheshtre, Ohio.

CHEMICAL ILLUSTRATIONS OF BIBLE TRUTHS for Pastors and Sunday School Teachers. Prepared powders, ready to use, with directions and helps. Six Talks, 50 Cents, Postpaid. C. A. SCHMITT, 637 South Street, ROSLINDALE, MASS.

MEN LEAVING FOR WAR!

SOME WILL NEVER RETURN!

We Will Help You to Win Them to Christ

Short Campaigns if desired. Willing to work all summer. 18 years' experience. Write or wire.

Evangelist "Bob" Johnson

602 Lakeside Building : : Chicago, Illinois

One Hundred Great Text and Their Treatment

A volume of choicest material of up-to-date incident and comment to inspire any preacher. Each text treated as follows 1st. Gives Texts and Topics. 2nd. Gives treatment of the Texts by two or more preachers of ability. 3rd. Gives twelve or more illustrations bearing directly on text and topic.

It contains sermons for special days and occasions, including New Years, Easter, Pentecost, Children's Day, Mother's Day, Men's Meetings, Thanksgiving Day, Great Calamities, Christmas, Decision Day, Baccalaureate, Missions, Giving, Fraternal Orders and Evangelistic.

500 Pages

\$2.00 Postpaid

One Thousand Thoughts ^{FOR} Memorial Addresses

Introduction by Russell H. Conwell, D. D.

In the presence of death the power of Christianity and the minister as its representative, to rise above doubt and pessimism is put to the test. With a view of helping the pastor in this crisis, there has been brought together in this volume, the most consoling that have inspired men to meet the end of this life bravely and cheerfully. The contents comprise: Illustrations, Poetical Selections, Texts with Outlines and Suggestions and Fifty Complete Addresses by Leading Ministers.

560 Pages

\$2.00 Postpaid

The Pastor His Own Evangelist

Introduction by

J. Wilbur Chapman, D. D.

Preliminary Chapters by

Charles L. Goodell, D. D.

The most practical evangelistic help that a pastor can get. Two weeks' services planned and prepared—texts, suggestions, seed thoughts, illustrations. There is a special evangelist available for only one out of every 100 churches. This book makes you your own evangelist—it lays out your campaigns, gives plans for making them successful and provides suggestive material for your sermons.

520 Pages

\$2.00 Postpaid

One Hundred Revival Sermons

Soul Winning Sermons by the World's Leaders

Sermons that have been the means of salvation to thousands; the classics of evangelistic addresses; the most powerful and enduring expressions of the universal and eternal truth of the gospel—chosen for this volume under the advice and upon the recommendation of preachers who know their power.

There is no volume of revival addresses that will stir to action more than this.

450 Pages

\$2.00 Postpaid

One Hundred PRAYER MEETING TALKS AND PLANS

With 1,200 Thoughts and Illustrations

Special Introduction by

Rev. F. B. Meyer, B. A., London

This is the one prayer meeting book published which brings practical and present help for the service which above all others measures the spiritual life of the church. Methods, plans, suggestive thoughts, and striking illustrations for two years of weekly prayer meetings. Half the book would be worth the price but its helpfulness is beyond the measure of money.

540 Pages

\$2.00 Postpaid

F. M. BARTON 701 CAXTON BUILDING CLEVELAND, O.